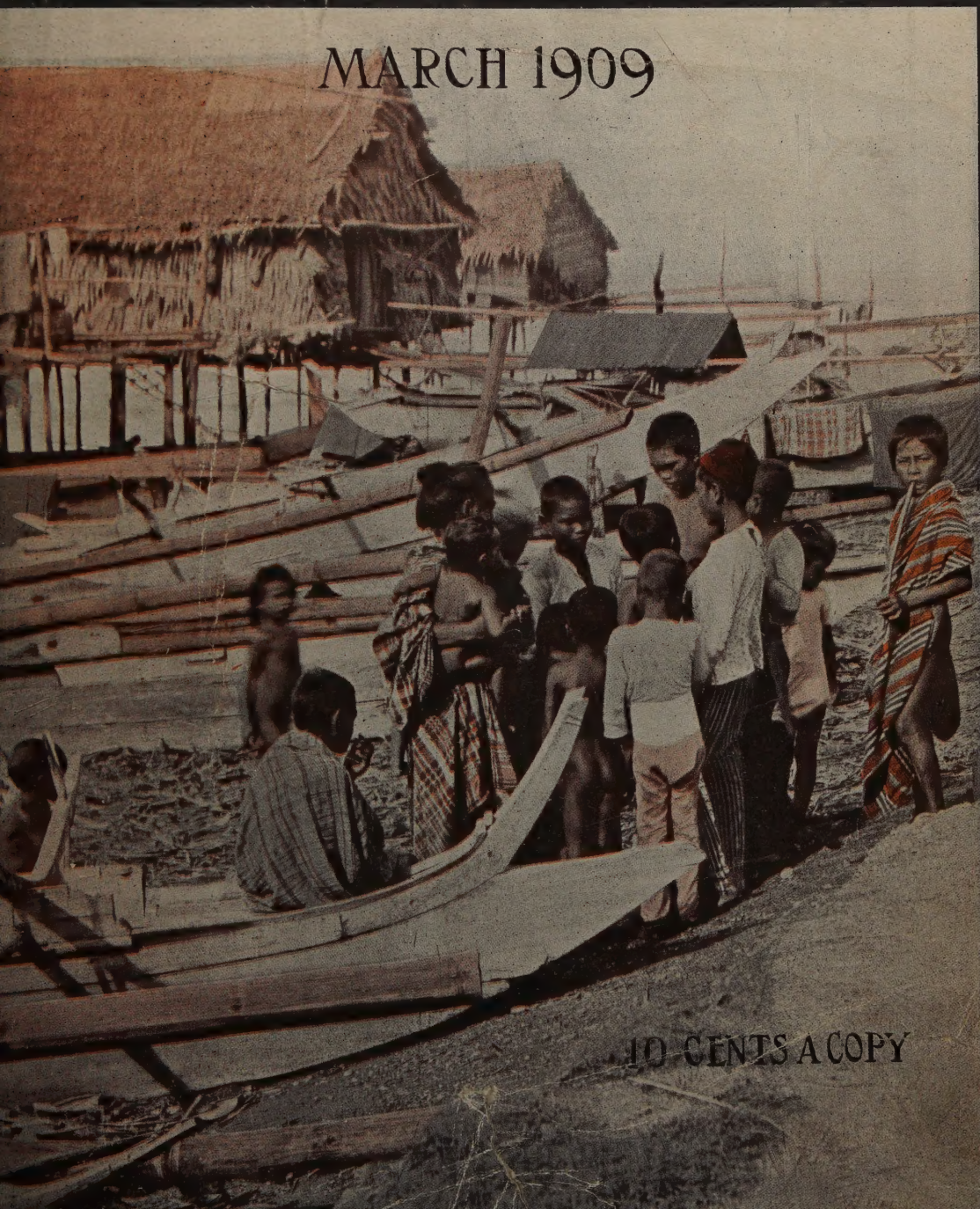


THE SPIRIT, OF MISSION

Mrs. John S. Gray
198 Farmington Ave.
April 6, 1909

MARCH 1909



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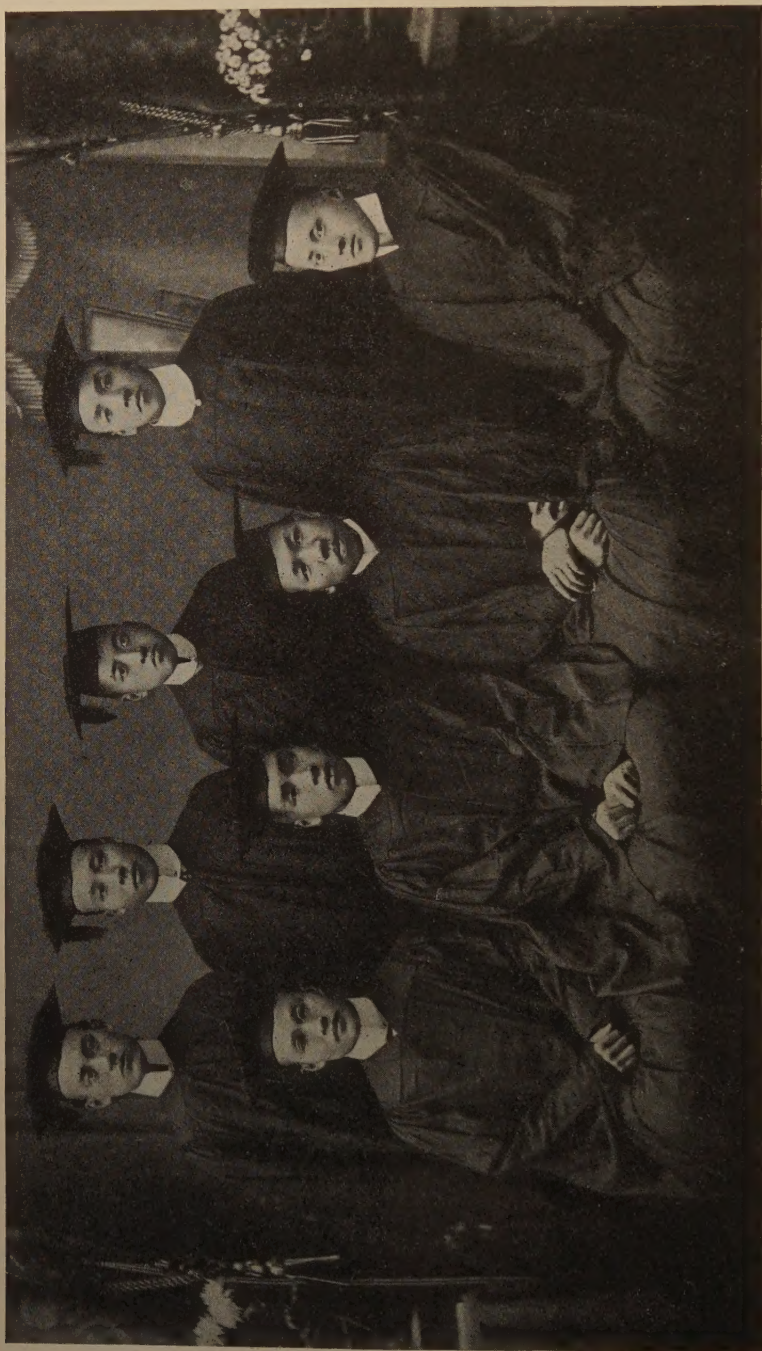
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IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



THE 1909 GRADUATES IN ARTS FROM ST. JOHN'S UNIVERSITY, SHANGHAI

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIV.

March, 1909

No. 3

THE PROGRESS OF THE KINGDOM

ONCE again St. John's University has graduated a class of young men, and has therefore added to the steadily increasing number of Chinese qualified to lead their own people into a larger and better life.

St. John's University and Its Gift to China

The commencement exercises were preceded by the dress parade and battalion drill on the campus. Later in the afternoon the assembly room, known as Alumni Hall, was crowded with students and guests. Dr. Pott presided, and with him on the platform were Bishop Graves, His Excellency, Yen Fuh, Captain S. A. Ransom, of the Shanghai Volunteers, and the foreign members of the university faculty. Addresses were made by H. E. Yen Fuh, on "How an Educated Gentleman Ought to Live"; by Mr. T. Z. Sung, on "The Growth of the National Sentiment in China," and by Mr. V. Y. Zee, who emphasized the importance of the study of law in China. Such study, but little known at the present time because Chinese law is based so largely on family custom, has now become essential for the revision of the laws, for the adoption of a system of trial by jury, for the adoption of a constitutional government, for the abolition of extra-ter-

ritoriality, and for the holding of intercourse with foreign countries. This address suggests the growing necessity for the establishment of a school of law in connection with St. John's University.

Bishop Graves on the Object of Education

The chief address of the day was made by Bishop Graves. It is impossible, he said, to be indifferent to the progress of education in China, for it is one of the most interesting developments the world has ever seen. A great nation is engaged in the task of substituting a new system of education for that which has lasted for so many ages. Such a task in a land the size of China is nothing less than gigantic, and it is no wonder that progress seems slow. What, he asked, is China to make the final object of education? A mere knowledge of facts, or ability to make a living will not suffice. She must set before herself education as a preparation for life. It is possible to teach a man how to run a factory, to open a mine, or build a steamship, and yet to find him lacking in true wisdom and in the qualities of a real manhood. While education may increase a man's ability for material achievement, its

greatest gift is to give him a cool head, balanced judgment, and the wisdom that will not act unless it can act rightly.

There were eight graduates from the School of Arts and Science, five from the School of Medicine, two from the School of Chinese Literature.

"THE greatest series of meetings along religious and missionary lines ever held in the Northwest,"

The Laymen of Minnesota and the Evangelization of the World is the general verdict on the conference of laymen held, under the auspices of the Laymen's Missionary Movement, in

Minneapolis, February 4th to 7th. Its greatness was manifested in the harmony of interest and brotherly spirit displayed, in spiritual power and practical results. More than 1,200 men were enrolled and hundreds of them thronged every session, absorbing the facts of missions, asking for detailed instruction as to the best methods of arousing others, and uniting in prayer for a larger vision of, and greater devotion to the cause of world-wide evangelization. After carefully considering the responsibility of the laymen in the missionary enterprise, the conference expressed its determination to endeavor to enlist all Christian men in Minnesota to do their share in evangelizing the world and recommended that a missionary committee of men be organized in every congregation. It advocated the adoption of a rational system of giving for missionary support, and expressed a preference for the making of weekly offerings. It set as a standard for Minnesota Christians to reach a minimum of \$5 a year from each member. This would involve a large advance, since Minnesota has about 350,000 non-Roman communicants, whose total gifts for Christian work abroad for the last year were about \$150,000. When the standard proposed by the conference is reached these same people will be giving more than \$1,500,000.

What the Churchmen Plan to Do

A number of Churchmen shared in the conference and, as a result, have organized in Minneapolis a co-operating committee. This contains twenty-one men who are to endeavor to see that the recommendations of the recent conference are carried into effect in every Church congregation in the city, and to assist the outlying parishes in establishing congregational missionary committees. This movement comes at an opportune time, for the Diocese of Minnesota is making a valiant effort this year to give the full amount of its apportionment, \$7,000. During the past seven years Minnesota has made great advance in this direction. Just before the adoption of the apportionment plan Minnesota congregations, apart from the gifts of the Sunday-schools and the Woman's Auxiliary, were giving less than \$700 a year. Last year their offerings totalled \$4,600, while the Sunday-schools and the Woman's Auxiliary gave nearly \$3,000 more. It may not be as generally known as it deserves to be that the Minnesota Sunday-schools are giving their Easter offerings, through the Board of Missions, for the support of the Bishop of Porto Rico.

FEBRUARY was a disastrous month for Church mission buildings. On the morning of the 1st, St. Agnes's Hospital, in connection with St. Augustine's School, Raleigh, was badly damaged by fire, as evidenced by the illustrations on page 190. Only the well-disciplined and valiant efforts of the young men of the school in fighting the fire and removing the sick folk averted what might have been an appalling disaster. As it was, no life was lost and even the surgical patients suffered no relapse. Because \$5,000 is still lacking to complete the new St. Agnes's to the point where it can be used at all, hospital wards had to be

improvised in one of the school buildings until the damage done by the fire could be repaired. We said some time ago that there could be no sadder sight than a half-built mission hospital, with no money in sight to complete it. But even that gloomy picture can be darkened when, near the unfinished building stands an old hospital half destroyed by fire. Surely the Church will not allow St. Agnes's and its staff to struggle on with temporary makeshifts when \$5,000 will make the new hospital serviceable even though not thoroughly equipped.

February Fires:
II. The Tanana
Mission, Alaska

A telegram received at the Church Missions House February 13th announced the complete destruction by fire of the mission residence at Tanana and its contents. No particulars have yet been received. A similar fire occurred on Ash-Wednesday, 1907. The loss is probably about the same as two years ago—approximately \$4,000. It is all the more unfortunate because the insurance companies will not take risks in the interior of Alaska. Tanana is one of the most important Indian missions in Alaska. Its location on the Yukon near the mouth of the Tanana River makes it the key to a large area. At Tanana is one of the best churches in Alaska, with a large and earnest congregation of Indians. Besides there is a school, a sawmill and a reindeer herd. Three miles away at St. James's there is a small mission for white people with a rude chapel and reading room. The location of the sawmill makes rebuilding at Tanana easier and cheaper than would otherwise be the case. But generous help will be needed from the "outside." The Indian people have little to give, but they give that gladly, as shown by the really notable offerings sent to the Board of Missions year after year. Bishop Rowe must not be left to carry this load in addition to all the others

that weigh upon him. Our missionary—the Rev. Winthrop Peabody—must not be left houseless. To these two propositions everyone will agree. How many will share in the work of rebuilding?

ON February 11th, the House of Bishops sitting in special session in New York elected the Rev. Benjamin Brewster, dean

The Bishops-elect
of Western
Colorado and
Wyoming

of St. Mark's Cathedral, Salt Lake, to be Bishop of Western Colorado, and the Rev.

Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, to be Bishop of Wyoming. Dean Brewster is the brother of the Bishop of Connecticut. He is an alumnus of Yale '82, and the General Theological Seminary '86. More than two-thirds of his twenty years in the ministry have been spent in the West in Colorado and Utah. During the three years he has been at St. Mark's Cathedral he has worked shoulder to shoulder with Bishop Spalding in all forward movements. Dean Brewster, having accepted the call, will bring to the work in Western Colorado devotion, high purpose, knowledge of the local conditions and vigorous energy.

Mr. Thomas, too, is of an "episcopal family." His father was the venerated Bishop of Kansas from 1887 to 1895. Born in Minnesota, he was educated at the state university and later took post-graduate work at Cambridge, England. The earlier years of his ministry were spent in the West. In 1897 he left Kansas for West Virginia and three years later became rector of the Church of the Holy Apostles. Here he has led and directed the manifold activities of a large city parish with marked ability. Around him have rallied scores of volunteer workers, among them Mr. George C. Thomas (not a relative, by the way) who during the more than forty years he has been superintendent of the Sunday-

school has shown the same qualities of thoroughness and devotion that have made him an efficient Treasurer of the Board of Missions. Under the leadership of two such men it is not strange that the Church of the Holy Apostles should be the foremost parish in the Episcopal Church in this country in missionary offerings. Last year there came from it to the Board of Missions in general and special gifts no less a total than \$33,243. In 1901 Mr. Thomas was elected Bishop of Salina, but declined. He has accepted the call to Wyoming.

MR. STAUNTON'S account of the typhoon which swept through the Philippine mountains last October and wrecked the Sagada mission was written as a report to Bishop Brent. After reading it an American Churchman must feel a distinct sense of shame that the representatives of a great and wealthy Church should have been compelled to pass through such an experience. So far as that experience was due solely to the violence of the storm, no one, and least of all the missionaries, would complain. But when its most trying features can be traced directly to the lack of suitable housing, the matter bears a different aspect. Nowhere is more devoted work being done than at Sagada. The mission is entirely Mr. Staunton's creation. He has been in the islands for more than seven years, having declined to come home when his furlough was due, because there was no one to take charge of the work and he would not leave his Igorot people.

Two years ago, at the request of Bishop Brent, the Board of Missions appropriated \$4,000 for the erection of two mission residences at Sagada. The difficulties of building in these isolated mountains made necessary the use of most of this money in equipping the sawmill as an indispensable preliminary. So Mr. and Mrs. Staunton have continued to live in the grass hut in which

their personal belongings and the mission supplies were largely ruined. The \$5,000 required for the emergency repairs necessitated by the typhoon having been given, the most urgent need at Sagada is permanent mission residences. Bishop Brent now estimates that, with the sawmill equipped as it is at present, two houses can be built for \$3,500 each. They should be provided without delay.

What Can and Should Be Done

Mr. Staunton justly says: "It is a mistake to assume that missionaries should be housed in native built shacks. White persons who live (or are supposed to live) in a civilized manner, who have property to protect and lives to guard, cannot live in houses made by native workers according to native methods, and of native worked material. A native house enlarged till it is big enough for a white resident is altogether lacking in the strength necessary to withstand the conditions which are sure to be encountered. In enlarging a native building every defect of construction is magnified; and while the smaller hut may escape, the larger house is more than likely to collapse when the test comes. Money expended in temporary or makeshift buildings is as good as thrown away, for the value of the materials which can be recovered after a disaster is practically nothing. But buildings can be constructed which will withstand indefinitely without damage the severest conditions we will encounter here."

Worth Thinking About

Some of the disadvantages of "special" giving are suggested by Mr. Staunton when he writes:

"We never yet, at any one time, have had command of sufficient funds to push any one work through to a satisfactory completion. We have received, off and on, a considerable total in actual funds, but these have been so designated and distributed over a multitude of objects that (except for the fact that each fund

helped the saw-mill) one fund never supplemented and reinforced another to the extent of enabling us to push any one work through to a satisfactory conclusion. We have several temporary structures which may last for five or six years, but on the mission property we have not yet one permanent construction which will last forty or fifty years or longer, and meanwhile afford protection to the property contained."

During these last five years many friends have given special help to such features of the Sagada work as aroused their interest or appealed to them as needing aid. Probably if they had entrusted their gifts to Bishop Brent or the Board of Missions for such things as, in their judgment, Sagada most needed, there would have been ample funds to erect substantial houses for the staff.

REPORTS of gold discoveries may well be received with reserve, even when they come from Alaska—or elsewhere. There seem to be good grounds for accepting as reasonably accurate the

An Alaska Gold Report

recently published statement of the discovery of "an immense ledge of gold-bearing quartz" in the Tanana country. A Fairbanks business man is authority for the statement that the "paying" gravel in the placer mines of several important creeks around Fairbanks begins just below the point where the newly-found ledge cuts across the creeks. The inference is that the source of the gold in these placer mines has been found.

To locate this source of supply has been the aim of prospectors ever since the original discovery of the placer mines was made. If the reports prove not to have been exaggerated, the new "strike" means the speedy opening up of the very heart of the territory of Alaska, an increase of population, the development of agriculture and of other industries in the Tanana and Yukon valleys, and probably an extension of railway and telegraph facilities, with settled traffic conditions, and brighter

prospects for commerce. The effects will also be felt in Seattle and San Francisco, in an increase of the Alaska trade, and it is easy to see that our missions will be called upon to put forth greater efforts.

ON February 18th the representatives of a number of mission boards, having work among the Indians, appeared by invitation before the United States Board of Indian Commissioners.

A Conference on Indian Work They made informal reports, and offered certain suggestions which were favorably received. The chief recommendations were: (1) That more stringent measures be taken to prevent the sale of intoxicating liquors to the Indians on the reservations; (2) That the number of field matrons should be largely increased, the work of such matrons being highly approved; (3) That what is known as the Sun Dance and other dances tending to immorality and vice should be forbidden on reservations and in government schools; (4) That measures should be taken to suppress as far as possible the cult and the use of the *mescal* button; both of which seem now to be extending from the Gulf of Mexico to Canada. The effect of the *mescal* is to produce a strange intoxication. Its continued use results in mental and moral deterioration. The *mescal* is the dried top of a sort of wild cactus growing largely in the valley of the Rio Grande. The button is about as large as a silver dollar, but two or three times as thick. It is put in the mouth and chewed till the effect comes. Taking it is made a part of a religious ceremony.

The Board of Indian Commissioners and Dr. Gates, their secretary, seem animated with an intelligent desire to do the very best possible for the Indians, and they welcome and give cordial consideration to any reasonable suggestions brought to them. Such conferences should help greatly to benefit our Indian population of about 300,000 souls—the original Americans.

THE SANCTUARY OF MISSIONS

"BECAUSE of your strong faith, I kept the track
Whose sharpest stones my strength had well nigh spent.

I could not meet your eyes if I turned back,
So on I went.

"Because you would not yield belief in me,

The threatening crags that rose my way to bar

I conquered, inch by crumbling inch, to see

The goal afar.

"And though I struggle toward it through hard years,

Or flinch or falter blindly, yet within,

'You can!' unwavering my spirit hears;

And I shall win."

THANKSGIVINGS

"We thank Thee"—

For the growing spirit of missionary service and support as manifested in the conference of Minnesota laymen. Page 182.

For all the good works of the Church's representatives, past and present, in our own land. Page 197.

For the redeeming love of our Lord and the regenerating power of His Gospel as evidenced in the life of the Indians of Birch Coolie, Minnesota. Page 203.

For the growth of the mission at Matanzas, Cuba, in united spirit and good work. Page 212.

For the steady progress of the Church's Mission abroad from 1893 to 1908. Page 224.

INTERCESSIONS

"That it may please Thee"—

To open the way for St. Paul's College, Tokyo, to continue its vital work for the Japanese Church and Nation. Page 225.

To enable the young men of the Church to see and realize the opportunities for Christian service offered in the boys' school at Soochow, China, St. Paul's College, Tokyo, and Boone College, Wuchang. Page 193.

To rouse the hearts of Thy people that they may provide that the

Church shall be worthily represented in the city of Tsu. Page 186.

To bless the Church kindergarten work among the Negro children of the South. Page 232.

To lead many other congregations to the same attitude toward the Church's Mission as that manifested by the people of St. Luke's, Evanston, Illinois. Page 216.

To preserve and cheer through all the anxieties and hardships resulting from the recent typhoon, the staff of the Sagada mission. Page 237.

To give power and grace to the Church to rise with united spirit and unity of purpose to meet this day and opportunity.

PRAYERS

FOR THE EMPEROR OF JAPAN

Used by the Church in Japan

ALMIGHTY and everlasting God, by whose divine permission the Kings of the earth hold sway, look down from heaven, we beseech Thee, and send Thy mercy upon Thy servant, the Emperor of this land, and so govern his heart and mind that he may acknowledge Thee, the only true God, and Jesus Christ, Whom Thou hast sent.

Grant unto him so to rule and govern the people committed to his charge that truth and justice, purity and peace, may prevail in his dominions, to the honor and glory of Thy Name, through Jesus Christ our Lord. *Amen.*

GIVE us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty Thou appointest us; doing small things in the day of small things, and great labors if Thou summon us to any; rising and working, sitting still and suffering according to Thy word. Go with me and I will go, but if Thou go not with me, send me not; go before me, if Thou put me forth; let me hear Thy voice when I follow. *Amen.*

—A Prayer of Christina G. Rossetti.



THE GROVES SURROUNDING THE SHRINES OF ISE ARE MAJESTIC IN THEIR SIMPLICITY

A CHURCH ON A TANGENT

BY THE REVEREND ARTHUR S. LLOYD, D.D.

TSU is the capital city of the provinces of Ise and Iga on Japan's east coast. It is also their educational and commercial centre, and the point of contact for nearly two million people. Moreover, it is the gateway of the shrines of the ancestral deities of the Japanese people, and every year thousands of pilgrims sojourn there.

Perhaps nowhere in the East is there any place more charming or more reverence-compelling than the groves surrounding these temples, majestic in their simplicity.

Some of the pilgrims to the temples of Ise have no doubt heard of the work the American Church is doing in Tsu. If any of these were interested enough to make inquiry concerning it, he must have gone on his way convinced that, in spite of what the bishop might say, the Americans do not take their religion seriously, seeing that the bishop and foreign priests have been coming to the city

for nearly twenty years and yet own neither house nor land to build on.

And not only so, but if this pilgrim should take the trouble to look for the preaching place of the Christians, he would with difficulty find a poor rented room, chosen apparently because it is as far as possible from the centre of things, and as if trying to hide itself. If he were to go further and ask to see the foreign priest-in-charge, he would be told that the priest lives in Osaka.

The city of Tsu is practically round. The railroad forms a tangent to the circle. The railroad station is at the point of contact. The rented house that is the only lodging place the Church has is on the tangent about a mile from the railroad station.

The practical American will exclaim at once: "Why does the bishop permit such a condition to exist?"

The embarrassed answer must be returned (it is published with reluctance), all the appeals in twenty years have not



A PROCESSION OF BUDDHIST PRIESTS IN THE GROUNDS OF THE TEMPLE OF ISHIDEN, NEAR THE CITY OF TSU

tempted the American Church to put an end to such a witness against its fidelity; and meanwhile what it has is the very best the Church in Tsu can provide.

But, insists the practical man, the priest-in-charge might at least live where his work is. And so he ought. He would go to Tsu with alacrity if there were a roof to cover him. Unhappily, however, all the appeals in twenty years have not moved American Churchmen to build a house for their representative in this city of so great opportunity.

Yet in spite of the Church's heedlessness concerning the sharp contrast between the majestic temples at Ise and the hired room used for the worship of the Father; in spite of its failure to provide a house for the foreign priest; the seed sown at Tsu has borne good fruit and the Japanese Church there is right lusty and strong, so that one might almost say, in spite of the American Church the Truth has witness there also, and some at least of the pilgrims and merchants coming to Tsu carry away when they go the wonderful story of the love of God.

Here as everywhere else in Japan the American Church has the good will of the people. Given a residence for the foreign priest and a fit place of worship in the city, and there is no reason why all the pilgrims and all the merchants meeting at Tsu should not hear of Him Who is the Way and the Truth and the Life.

Hardly more than \$12,000 are needed to remove this libel against the faith and generosity of the Church in America.

Such an investment will bring the revelation within reach of a most intelligent and active people. To establish the Church at Tsu will, on account of its location, help the Japanese Empire to understand what its founders were feeling after when they chose the fascinating groves of Ise for the site of the temples which embody their best ideals.

The Rev. I. H. Correll, D.D., has charge of the Tsu mission, besides several other points in the neighborhood. He is now in this country on furlough. Instead of

using the time for recreation, as he ought to after seven years in Japan, he is trying to get together the money needed for church and residence.

Dr. Correll must go back to Japan in a very short time. Those who would unite to enable him on his return to remove this stigma from the fair name of the American Church must act quickly.

The Treasurer of the Board of Missions will receive gifts marked, "Special for the Tsu Building Fund."

It was my privilege to visit Tsu two years ago, and to see for myself the good work done by Dr. Correll, under the most adverse conditions. It would be cruel to send him back to Japan without the means to equip the mission properly. Let every reader of THE SPIRIT OF MISSIONS share in this undertaking. Give \$1,000—or more—if you can. But if you cannot give \$1,000 do not let that prevent you from giving \$10 or \$1—or whatever you can. And *please* do it *now*.



It is a satisfaction to know that the staff that is superintending the digging of the Panama Canal and its related activities includes staunch Churchmen as well as skilled engineers and administrators. The *Canal Record* says:

SERVICES as follows have been arranged for St. Luke's Church, Ancon, during Lent: Ash Wednesday, February 24th, there will be Holy Communion at 7 A.M. and morning prayer at 10. On Wednesday afternoon there will be a children's service at 3:45, followed by evening prayer. During the absence of the chaplain for a few weeks, services will be conducted by Colonel W. C. Gorgas, Dr. H. R. Carter, and Judge H. A. Gudger.



A NOTABLE missionary service was held in Washington on January 24th in connection with the consecration of Dr. Harding as Bishop Satterlee's successor. It is estimated that 6,000 persons were present. Addresses were made by Bishops Tuttle, Talbot, Woodcock and Darlington.



ST. AGNES HOSPITAL, RALEIGH, N. C., AFTER THE FIRE OF FEBRUARY 1ST

1. An unobstructed view from the third floor
2. The hospital building and grounds
3. The improvised hospital in Taylor Hall the day after the fire
4. The interior of the hospital

MAKING THE BEST OF THINGS

AFTER THE FIRE EXPERIENCES AT ST. AGNES' HOSPITAL, RALEIGH *

BY CATHERINE P. HAYDEN, M.D.

IT is now three weeks since we were called upon to vacate the old hospital when the announcement was made while we were at the breakfast table that the building was on fire, and to-night we are glad to be back again, although but a small part of my family is here. We have tried to limit our numbers, but people away from Raleigh, who have not heard of our fire, come for help, and how can we turn them away? Of course Taylor Hall can hold all the women who enter, but the one little room which is at our disposal in the library for a men's ward cannot possibly hold more than five, and then we have to put up one cot at night and take it out during the day.

We would like to tell you of the experiences we have had. Plenty of screens have walled off a maternity ward, and two babies have been born in Taylor Hall. One of them we understand is to be named "Taylorena," and called "Lorena" for short. Our operating room was not injured by the fire, although the walls were soaked by the water and later frozen, but dried out when a good fire was built. The fire was on Monday, and on Saturday we had an operation. To be sure the window in the sterilizing room had been broken out and boarded up, and it was a little dark to scrub up. But in spite of this, hands must have been surgically clean, for the operation was successful. The only clean place for the doctors to dress was in the china closet, and our patient was carried from the operating room across the campus to the library, but he made a good recovery. We have now had eight operations since the fire. An emergency operation a few evenings since by the light of one lamp was a little difficult, while a single candle served in the sterilizing room.

The hospital is being gradually repaired and a few of the rooms cleaned. To-day when a request came to enter another male patient it did not seem possible, but the poor man had his eye badly injured by a piece of steel. The only hope of sight lay in immediate attention. He had no money, so what could we do but take him in? In order to do so we are using the old hospital, in which two or three rooms have been cleaned up. Three patients who were operated on to-day and two who are to be operated on to-morrow we have here. With one nurse I am spending my first night back again in the old home, under the protection of one of the school boys.

We hope this week to move all the patients back, but the workmen have not finished the repairs and the halls are full of lath and the lumber.

We simply must have the money to complete the new St. Agnes's Hospital. In its unfinished state it is a constant reproach to us. And we have worked so hard for it. But that last \$5,000 is distressingly elusive.

¶
DURING the calendar year, 1908, 561 persons were confirmed in Cuba and the Canal Zone, the two fields under the care of Bishop Knight, of Cuba. This number represents the pastoral work of seventeen American and Cuban clergymen.

¶
The Honolulu Church people believe in making an early start with their missionary offerings. On February 5th, Bishop Restarick writes:

OUR treasurer is sending off by this mail our offerings for missions. It is \$422.90, which is \$100 more than last year. It seems small but if all would do in the same proportion, there would be plenty of money.

* See page 182.



THE BOYS' SCHOOL AT SOOCHOW, WHERE A LAY TEACHER IS BADLY NEEDED
The Rev. W. H. Standing sits in the centre; Dr. Augustine W. Tucker at his right



The new school building at Soochow, opened in 1908. This building was made possible through the loyal co-operation of All Saints' Parish, Atlanta, with the Board of Missions

PROGRESS AT SOOCHOW

BY THE REVEREND W. H. STANDRING

IN March, 1908, Mr. Ancell was detached from Soochow for the new venture of faith into North Kiangsu,* taking with him Mr. Sinclair, who had been giving valuable assistance in the English instruction in the boys' school. In spite of the depletion in our staff, however—and Mr. Ancell's withdrawal is a tremendous loss to us—the work has gone forward encouragingly. It is stimulating to look back over the past six months and see how God has used our weakness for His glory in the extension of the Kingdom.

The new buildings were finished and ready for occupancy by the beginning of the new school term on February 17th, 1908, and we opened with a registration of nearly 100. This gradually increased until there were 130 names enrolled, an increase of forty over the previous year. For these, the only foreign instructor was myself, though I have been ably assisted in the English teaching by two Chinese, one of whom, the Rev. Woo Fokkyi, a deacon recently graduated from the theological school at

St. John's University, I have been compelled to use almost entirely in the school rather than in his proper sphere of parochial work. He is a man of exceptional piety and ability, a strong preacher and tireless worker. Coming from a heathen family, a heathen himself until his conversion at St. John's, his life speaks eloquently of the value of schools in the turning of the Chinese to Christian faith and service. Through them we can and do get just such men—men who, once they have grasped the Truth in its fulness themselves, can pass it on to their fellow-countrymen much more effectively than we bungling foreigners can. The other, Mr. Tsen Chi-ping, is the first of our orphanage boys who has grown to manhood and is now making his education tell to very good effect in the primary English classes.

We were also helped along considerably by having with us for two months Dr. A. W. Tucker, from St. Luke's Hospital, Shanghai. He came up for the purpose of devoting his whole time to language study, but gladly consented to attend to the daily medical wants of the boys and to teach an hour a day. His

* For a full account of the beginning of the North Kiangsu mission at Yangchow, see *THE SPIRIT OF MISSIONS* for December, 1908.



THE CLERGY HOUSE AT SOOCHOW

return to Shanghai has given me a world of new-found sympathy with poor old Tantalus.

In the Chinese department we have had five teachers. Our greatest need is for more foreign instruction in the English department. It is true "China for the Chinese" is the prevailing cry now; nevertheless, the Chinese look with disfavor and distrust on English teaching given by Chinese. They place much more confidence (usually with good reason, too) upon the foreigner, and the reputation which the school has enjoyed, based partly at least on the fact that since its foundation it has never had less than two, often as many as four, foreigners teaching in it, is in danger of dwindling considerably from the fact that only one foreigner is now connected with it.

As to finances, we have been singularly fortunate. The past half year has closed with a net profit of \$411. The school is, and has been from the beginning, self-supporting, and we mean to keep it so. The surplus is needed for equipment and further extension. About two months ago we bought a splendid piece of land to the east of the school compound, comprising

one and a quarter acres, which is now being walled in and levelled as a playground, until the time comes for more buildings. This land cost \$500, advanced to us on a loan, and our first duty is to repay that loan as soon as possible.

The church work has also shown much progress. The old chapel has been reconstructed at slight expense and made more roomy. It is still, however, but a makeshift. I hope the day will come, and am confident that it will, when we can put up a respectable church building, of which we need not feel ashamed before the Chinese, who judge so much by appearances, and are so prone to "size up" our religion and our God by the house in which we worship. We have abundant need of the present chapel as an assembly hall for the school. When the boys, and the girls from Deaconess Paine's school gather for services, they almost fill it now. It is fine to hear them sing. Accuracy of time or tune is forgotten in the zest with which they give vent to their voices. I often sigh for some one musically trained, who could teach them how to sing.

Our list of communicants is increas-



THE GIRLS' SCHOOL AT SOOCHOW

ing gradually. Six were confirmed at Bishop Graves's last visitation. One of the most encouraging things lately has been the number of enquirers who have come to us, many through means of the preaching halls. I have in mind particularly the case of a man whom I noticed two or three times at the preaching hall on the Main Street. One evening he bought some tracts and Mr. Woo talked to him for awhile. A few evenings later he came again, listened very attentively, and at the close of the preaching came up and said he wished to join the Church of Jesus. The next day he came with his wife through a pouring rain to our service. They have been almost regular attendants since, both of them studying and apparently eager to "learn the Way." He is a scholar with a literary degree and has a private school in town. The men of the Men's Auxiliary have on their own responsibility rented a preaching hall on another street and take turns themselves preaching and exhorting the people. These same men are also supporting three out-stations recently opened between Soochow and Zangzok by the Rev. Robert C. Wilson. We send the Rev. Wu Tsing-tsaung, priest, from the city church, and the Rev. Tsang Kyih-

zung, deacon, in charge of the San Daung district, to those places every two weeks, which is the best we can do at present, and the prospect looks very favorable in all three places. The San Daung district also, which Mr. Wilson has been good enough to take off my hands almost entirely, shows most encouraging progress.

All this brightness, of progress made, of opportunities opening out on every side, yet has a shadow. It is like looking at a beautiful sunrise and seeing threatening storm clouds roll over the mountain tops. For some months, now, the work has been running mostly under its own momentum, gathered under God's guiding hand during the days when there were five of us here together. The new opportunities, so full with promise, are now being but half grasped and some not taken at all. And why? It is the old story--not enough men. Fancy, if you can, one man trying to direct a school of over one hundred lively boys, himself teaching four hours a day, getting up sermons with a still very imperfect grasp of the language, arranging for services, going to preaching halls, meeting and trying to encourage both clergy and people, managing three sets of accounts for the school and

the two stations, overseeing building, repairing, and numerous other details. It is plain there is no time left for private study and improvement. This is the impossible situation in which I find myself. The work simply cannot be done thoroughly or satisfactorily, and I have decided, in justice to the work as a whole, to limit the number of pupils in the school strictly to one hundred next term.

Need I make any pointed appeal? I am sure whoever has read thus far will see clearly enough the need. We must have a man. One man will do, and preferably a layman, who can take over the school and make of it what it ought to

be and is already well on the road to become—a first-class academy, preparing for direct entrance into St. John's University. As a middle-school it enjoys a gratifying reputation among the Chinese already. And if such a man will come, Mr. Wilson can then be released entirely for his Zangzok work, and I for the purely evangelistic work here, which is now at the point where it must have all of one man's time if it is to progress as it ought. May God grant that some one who may read this will be stirred in heart to give himself, or urge some other to give himself, for a work than which no more self-satisfying exists in the service of our Lord and Christ.

Mr. Standring is a graduate of Cornell University and of the General Theological Seminary. He went to China in 1905 from the Diocese of New York. The Soochow Station was opened in 1902 by the Rev. B. L. Ancell, of Virginia, and the Rev. John W. Nichols, of California. The beginning at Soochow was made possible by the gift of \$3,500 from the Woman's Auxiliary United Offering of 1901.



CHILDREN FROM THE NEIGHBORHOOD OF THE SOOCHOW MISSION WHO ARE COMING TO DEACONESS PAINE'S SUNDAY-SCHOOL. CONTRAST THEIR APPEARANCE WITH THE APPEARANCE OF THE PUPILS WHO LIVE IN THE BOYS' SCHOOL

TO THE PACIFIC COAST AND BACK AGAIN

BY THE REVEREND ARTHUR S. LLOYD, D.D.

THE severest test of one's steadfastness in crossing the continent is the temptation to stop at each centre of life and activity to observe the changes that have taken place since he last visited them, for the West is ever growing and so is intensely interesting to one accustomed to the more settled East. There is always something new to remind one that we do not begin to realize what the future holds for this Nation. All the way across this suggestion of greater things to be is manifest, but after the Mississippi is crossed it becomes more apparent until one finds himself actually becoming excited as he looks for new signs of development.

At Omaha and Kearney there was strong disposition to stop, if only to tell the bishops that the Church is not indifferent as it seems to be, to the tremendous burdens that the conditions big with possibilities for the future lay upon them. It would in a way relieve one of the pressure on one's own mind and heart to be able to assure these men, contending against odds that would be insuperable if their help were not divine, that many in the Church remember their trials and that the time seems to be near when the whole Church will realize that the Mission intrusted to it is a serious enterprise.

At Ogden it seemed sheer waste not to turn aside for an hour at least with the Bishop of Utah to gain a bit of the strength that comes of being with a man who sees in the obstacles facing him the reason for his sending, and faces them with the joyful optimism that can spring from only one source.

When the train stopped at Reno he would have been a poor one indeed who would not have been tempted to go out into the streets of this splendid witness to the courage and intelligence of our

fellow-countrymen and proclaim aloud that the Church is not lacking in sympathy for them or admiration, in spite of the fact that she has sent them a bishop, for whom she provided neither men nor money nor house to live in, and to beg that they may not lose hope. Some day a better method will prevail and the coming of the bishop will mean that the strength of the Church has gone forth to watch over and protect them while they are busy bringing the wealth stored for the Nation within the reach of those who are to be enriched!

No less strong was the desire to drop off at Sacramento and convey the greetings of their American brethren to the Japanese Christians working there with the bishop to save their countrymen from the damaging influences that go along with our civilization.

However, engagements must be kept at any cost, and for this even such allurements as these must be resisted, nor does one regret it when safe in the home of the Bishop of California he knows the first stage of his journey is ended and that he may quietly observe what is doing in the city that the combination of all kinds of evil has not been able to discourage in its struggle to make a more beautiful and a better ordered town rise from the wreck wrought by disaster. The public spirit in San Francisco is splendid and the courage manifest everywhere is a striking exhibit of what Christian civilization can do for a people. Of course, the same spirit is present in the Church as in the community at large, with the result that it emphasizes what seems to be generally true throughout the West. The Church is thought of more in the terms of the Body and less in terms of the parochial or diocesan organization, so unhappily common in the East.

This was exhibited in a most interest-



BISHOP ROBINSON, OF NEVADA, STARTING ON A LONG STAGE DRIVE ACROSS THE DESERT TO KEEP APPOINTMENTS

ing way at the sessions of the diocesan council, which fortunately was being held at the time. In all the discussions the speakers evidently had in mind not only the Church in California, but this in relation to the whole Church in America, and not only so, but there was evidently a clear appreciation of the debt the Church owes to the community and that its being is "to be justified by its purifying and uplifting influence among the people to whom it has been sent.

The value of the East's generosity in coming to the aid of San Francisco at the time when it was helpless was most apparent in the temper of the whole Church in California. Without this help the diocese would have been powerless to meet the situation, in spite of the very best purpose and willingness to make any sacrifices. The timely lifting of the burden has set the people free to do what they are abundantly able to do and which they are already busy about doing. San Francisco will soon be again the centre of the Church's life on the Pacific coast and a source of strength and help for that rapidly growing country. And not only so, but the timely and generous aid given has evidently bound the West to the East in a fashion that means good-will and oneness of life

and purpose for the future. I could not but wish that those whose faith made it possible for them to come to the relief of California might see the returns from their investment and have the satisfaction of observing the spirit of hope manifest everywhere as the result of their brotherly kindness.

The inability to stop at Los Angeles was the more regretted, as it prevented my gratifying curiosity raised by a statement made to me as by one who knew whereof he spoke. I was told that the 10,000 Presbyterians in three counties of southern California had last year given \$70,000 to help those beyond their borders, while the whole diocese (6,000 communicants) had given only \$10,000 for like purpose. I was anxious to learn how this could be, as it is generally true that Churchmen are liberal, and I wondered if it could be possible that the whole Church in that diocese is poor. If this be the case and therefore explaining the startling figures noted above, there is nothing to disturb in them, for after all, it is not wealth but the spirit that will use faithfully what it has, that the strength of the Church depends on.

El Paso was visited because it is one of the far-away outposts, but I was not prepared for the surprise that awaited

me there—a city of nearly 50,000 in the midst of the desert, growing as only things in that West of ours can grow, the gate between Mexico and the States, the distributing point for large areas in both countries, fed by nine railways, four of them trunk lines, and every soul certain that in a very little while Denver will be left far behind. The public spirit of the city was illustrated by a legend conspicuous in more than one place, and which the Church might adopt as its own with profit. As I stood waiting for the car that was to take me to my train, it flashed out in electric light: "Boost, don't knock." What wonders might be wrought if every soul in the Church would follow that sage advice!

The character of the people who have made this city is as noteworthy as the city itself. The city is separated from the Mexican town of Juarez only by a short bridge where American patronage keeps alive a make-believe bull ring, and where one sign conspicuously displayed made appeal especially for "Sunday trade." Of course it was a bar-room. Yet there is no sign of the wide-openness that is supposed to be a factor of western life. On the contrary, the city's life is ordered after a fashion as civilized and decent as the cities in the East. I shall be forgiven, I am sure, if I confess that I heard with something like pride that the meeting of citizens which years ago substituted decency for chaos in the corporate life of El Paso met in the parish house of St. Clement's Church and was called to order by the rector of the parish. To-day the parish is one of the most substantial in the West, having a home in which any community might find satisfaction. The history of its life revealed a story of heroism which the development of the West has no doubt seen often repeated. If someone could search them out and preserve them they would enrich mightily the life of the American Church.

In 1870 Judge Gaylord Clarke, then State senator, who had come to El Paso

from Syracuse, N. Y., met at Austin the Rev. Joseph Wilkin Tays, who happened to be acting as chaplain of the Legislature. To this man the judge threw down the challenge that he should come to El Paso and bring to the few people there the Church's ministrations. At that time there was no priest of the Church between Los Angeles and Brownsville. Mr. Tays was attracted by the opportunity to lay down foundations in a new country, and, having surrendered his work in Austin, with his two little boys (his wife had died) he made the journey of 2,000 miles across the desert and took up his abode in El Paso. There was no church to support him, so he maintained himself and his children by his work as a county surveyor, to which office he had been appointed on his arrival. Even so, his living was of the scantiest, the people being poor as he was, and often they must needs pay him in land for the services he rendered. He had service and Sunday-school in his own house for three years, helped by Judge Clarke and his family and a lady whom it was my privilege to meet while in El Paso. There came the panic of '73 when the town vanished, and, having written "dead" or "removed" opposite to the name of every soul connected in any way with the congregation of St. Clement's parish, Mr. Tays yielded to persuasion and took his boys to Illinois that they might enter school.

In 1881 the railroad came to El Paso and Mr. Tays was among the first of those who came to lay the foundations of the present splendid city. The lands he had been obliged to receive years before in lieu of fees were now valuable, so that he found himself a man of independent means. He immediately profited by this, and in the heart of the town built the church and rectory. The parish still has the bell he had cast in Mexico and the people seem to regard this relic with peculiar reverence. He had the privilege of this service for only four years, when he died of virulent small-pox, contracted while ministering



SAN FRANCISCO IN APRIL, 1906



SAN FRANCISCO IN JANUARY, 1909

to his stricken community, and the most pathetic feature of the whole story is the end of this man who has left us such a goodly heritage. He was perforce buried in the night by strangers. No priest was within many days' journey of El Paso, and not until a week after his burial was Bishop Elliott able to reach that place, where he held a memorial service in the church which was at once the monument and proof of the devotion of "Father Tays," as he is known to this day. One does not wonder that the parish thus founded is today the strongest in the city and one of the most potent factors for good in the community's life. And the Church may well congratulate itself on being thus well established in a city which must play an important part in the development of that portion of our land.

Such incidents as this give hope for the future of the American Church. It must be strong if built on the foundation of such lives as this; and yet the story of the Church in El Paso might help our generation to realize the damage wrought by its negligence. Throughout that country towns are springing up like mushrooms and not only are the Church's people left without her ministrations, but so far as this Church is concerned the people are left without any help toward laying down the foundations on which alone American institutions can be built up. Only the grace of God could enable Bishop Kendrick and his faithful helpers to watch the waste and loss, helpless to change conditions. In a territory larger than Pennsylvania, New Jersey, New York, Rhode Island, Connecticut, New Hampshire, Vermont, Massachusetts and Maine, the bishop and nine priests are set to meet the flood of American immigration. And the Church at large knows nothing about it, and hence is unconscious of so serious a count against its fidelity and patriotism. It would seem that the time has come for adoption of more efficient means for carrying forward the work that waits to be done for the Nation.

A short stop at San Antonio was made a most pleasant incident by finding the Church's school for boys there a strong and efficient helper in building the right sort of character. The school is so clearly recognized as an important factor in the making of the state that public-spirited men have offered it a valuable site in order to insure its permanence. It remains to be seen whether the Church in San Antonio has the zeal and patriotism to provide the means for permanent buildings. Fortunately, the money is there and the people realize the value of the school to the Church and the State, so the outlook is hopeful.

My last stop was at New Orleans, where I was not only refreshed by the gracious hospitality of Dr. Warner and by the friendly welcome of all the clergy, but I seemed to see the shadow of coming events in the very strong and intelligent work being done by the laymen. At last it seems to be an accomplished fact—the laymen in one American city seem to have come to understand that the responsibility for the King's business rests with the King's men, and in New Orleans the men seem to have gone to work to make this business succeed with the same intelligence that they give to the other work that must be done in order that the Kingdom may be set up. I had the privilege of having a long conference with a large number of them and the discussion showed that all present thought the work worth while and recognized that it was their work which they had to do and which demanded the same carefulness and intelligence as if it were a scheme through which their own financial strength were to be increased.

May they be mightily prospered and may the idea spread rapidly. As soon as the laymen of the American Church realize that the Church's Mission is their obligation and must be fulfilled by their efforts, we shall have seen the beginning of the end. We shall have actually entered upon that new era wherein will dwell righteousness.



MA-GA-WASTEWIN, AN INDIAN GIRL WHO MADE THE LACE FOR QUEEN ALEXANDRA

THE CHURCH AND THE DAKOTAS OF BIRCH COOLIE

BY E. WHIPPLE

BIRCH COOLIE supplies a decided and convincing answer to anyone who asks half sceptically, "Can you make good Christians out of Indians?" Besides being one of the corners of his diocese for which Bishop Whipple most cared, Birch Coolie has a peculiarly interesting history. It is to-day a thrilling reminder of the time, nearly half a century ago, when Bishop Whipple first knew these dear old Christians as they sat in darkness and in the shadow of death.

A visit to the mission last autumn was particularly interesting, for I was just in time to see the beautiful piece of lace which had been made for Queen Alexandra of England. This was the last lace order given by Miss Sybil Carter, and, as I held the work in my hand, I thought of the delight which its

unique beauty would have given her. The figures of canoes, *tipis*, birds and squaws with papooses on their backs, interwoven in the scroll pattern, were designed by the skilful wife of the Rev. Henry Whipple St. Clair, the Indian priest-in-charge of the mission. Mrs. St. Clair is Miss Salisbury's interpreter and assistant. The lace was made by Majawästewin (Good Iron). It was presented to Queen Alexandra on her birthday, and is to be used for a sofa-pillow.

It is pleasant to remember, in this connection, the days when Bishop Whipple and Miss Carter talked long and earnestly of trying the experiment of teaching the Indians to make lace. Finding Miss Carter hopeful of success, the bishop one day wrote: "Sybil Carter, if you will come to Faribault next week and go with me to White Earth



MRS. HENRY WHIPPLE ST. CLAIR, WHO
DESIGNED THE INDIAN FIGURES
IN THE QUEEN'S LACE

and teach my Indian women to make lace, you shall have the hospital for headquarters and anything else you want."

The result of that visit is well known. Some of the first lace which was made, Bishop Whipple presented to Queen Victoria, when on a visit to Windsor Castle. The Queen afterward sent word to the bishop that she valued the lace so much that she used it always under her favorite picture of the Prince Consort. Since then the improvement in the beautiful art has steadily continued. It is sad that so many of the old skilled workers are, one by one, falling out of the earnest band of those first days. Some are in Paradise, and many have passed beyond active service, while others have been obliged to give up lace-making on account of loss of eyesight.

The day of my arrival, the women held their guild meeting in the lace room, and it was touching to see how many places had become vacant since

my last visit. And yet, in spite of the sadness, there was a glad note through it all, for the dear old faces as they came forward to greet me showed unmistakable signs of triumph; they were full of goodness and patience, and wore the wistful look which comes into the faces of those who have run a long, brave race and are waiting for the dawn.

Miss Salisbury, Bishop Whipple's niece, who has charge of the lace-making, firmly believes in that virtue which is next to godliness. The lace room and the mission house, from cellar to attic, are kept as fresh as a May morning. The effect of this is contagious, as I discovered on my round of visits to the Indian houses.

The second day a feast was given under the trees back of the church, and the long tables were filled and refilled by the men and women, while the children sat on the grass and patiently awaited their turn. It was a picturesque scene. The Rev. Henry Whipple St. Clair sat at the opposite end of the main table. At my



THE REV. HENRY WHIPPLE ST. CLAIR,
INDIAN PRIEST IN CHARGE OF THE
BIRCH COOLIE MISSION

right was seated Mrs. Goodthunder, the aged widow of the fine old Christian hero, Wa-kin-ya-wäste (Goodthunder), warden of the church, who died several years ago. It was this woman who at the time of the Indian outbreak of 1862, seized the Bible from the church and buried it, sending word to Bishop Whipple that she had saved "the Great

among the latter's pretty children, George Whipple St. Clair of to-day, who looks like this picture which was made three years ago when he was at Shattuck School.

Wicanlipiduta (Scarlet Star), an old grand medicine man, was another conspicuous figure. It would take too much space to name all these dear brown



"THE WOMEN HOLD THEIR GUILD MEETING IN THE LACE ROOM"

Spirit's Book" (she thought it the only one existing) and would return it as soon as it was safe to do so. At my left sat Timiza, whose presence is always a benediction, for her life has been true and faithful. Timiza is the mother of the Rev. George Whipple St. Clair, the first Sioux ordained to the ministry. There were four generations of this family present: Timiza's daughter, mother of the Rev. Henry St. Clair, and

friends who have served so long in the mission. As I gazed over the prairie, beyond the granite cross which marks the grave of Goodthunder, my eyes fell upon the memorial stone of the faithful Christian warrior, Wa-ha-can-ka-ma-za (Iron Shield), who was one of General Sibley's scouts, and who in the massacre of 1862 saved white women and children at the risk of his own life. He succeeded Goodthunder as warden of the church.

A year ago he made me a three days' visit. As he was sitting one morning in the bishop's study, he suddenly stood up and turning to the Indian interpreter, said: "I have something to say." After telling in eloquent language what Bishop Whipple had been to his people, he added: "Our bishop always told us to love all men and to keep close to the Great Spirit. We have been poor and many times hungry, but we have never forgotten our bishop's words." He is close to the Great Spirit now, for through his long Christian life only good was spoken of him. The gay voices of the children came as a reminder that the youngest of these little men and women represented our Indian Babies' Branch, of which we are very proud indeed. For three years their mite-boxes have been so full that their offerings have been the largest Babies' Branch offerings in the Diocese of Minnesota. Cer-

tainly the rector has a right to look forward hopefully to a future flock of helpful laymen and women. Four devoted members of this branch are my godchildren. They are all Indians except little Robert Clarkson, son of Mr. Robert Hinman, the government school-teacher, whose example and influence are most helpful in the mission.

I must not forget to mention the devout and noble words spoken by some of the men in their after-dinner speeches,

among them good Wakinyange (Brown Thunder), the present warden of the church; nor of the delight of the women upon hearing that a friend was sending them a new carpet for their church, a need for which they have long been planning and working. The people take the greatest pride in keeping the church and altar linen spotless, and I think, as I sit among them listening to the service

in the musical Dakota language, and watching the reverent faces, as with moccasined feet they silently glide to the altar rail, of Bishop Whipple's words after visitations to the mission: "I wish that all the communicants in my diocese were as reverent as these brown children."

It was at the celebration of Holy Communion, at his first visitation to the mission, that Bishop Edsall won the confidence of the Indians. As Mrs. Goodthunder is no longer able to walk up the chancel steps, the celebrant carries the elements to

her. By an oversight this had not been mentioned to the bishop. The last person communicating had taken his seat, and the bishop was about to go on with the service when the weird figure of Mrs. Goodthunder arose, and a wail rang through the church, rising and falling like an ebbing sea. A whispered word to Bishop Edsall showed him the situation. He had an important engagement for the evening in another town, and the only train—with a long drive



HENRY ANDREW GOODTHUNDER
HENRY WHIPPLE ST. CLAIR
EVANGELINE WHIPPLE ST. CLAIR
ROBERT CLARKSON HINMAN

between—left within an hour after the closing of the service. With no sign of haste or anxiety the bishop a second time consecrated the elements, and walking down to the front seat tenderly administered them. In her bewilderment the sorrowful one had said that her heart could not understand why she, who with Goodthunder had given the land for the mission, should be the only one to be forgotten at the Great Spirit's feast. But the loving gentleness and

sympathy of Bishop Edsall, as he bent over the wounded soul, comforted her and won all hearts.

All this shows the bright side of mission life at Birch Coolie. And it is because it is a truthful picture that the trials and discouragements, which always come in missionary work, are more easily borne by the self-denying missionary, Miss Salisbury, who has given so many years of her life to the service of these brown children of Our Father.

THE CHURCH AND THE NEGROES

BY THE REVEREND SAMUEL H. BISHOP

St. Paul's, Lawrenceville

DECIDED advances have been made this year in the work of the schools under the supervision of the American Church Institute for Negroes. At St. Paul's, Lawrenceville, three teachers' cottages are nearing completion, and the architect expresses satisfaction with the quality of the work done by the students. The cottages will be not only commodious homes for the teachers, but will be object lessons for the many boys and girls and their parents who come to the school, as well as for the surrounding community. The work of the industrial departments at St. Paul's is in excellent condition. Five departments are as well manned as similar departments in any school, though they are sadly lacking in equipment. To the practice school at St. Paul's there has been added this year one admirably trained teacher.

Two unfortunate fires have recently occurred at St. Paul's, by the first of which the academic building was injured, but the insurance will probably cover the loss. By the second fire the building housing three departments was totally destroyed, and the loss, over insurance, is \$2,000. These fires, it is to

be hoped, will be blessings in disguise by suggesting to the friends of Church education direct needs. They offered the school fire department opportunities for distinguishing itself. By the fire in the academic building ten girls in the third story of the building were cut off from escape, and if it had not been for the discipline and highly efficient work of the school fire department there would undoubtedly have been loss of life and serious injury. As it was, only one girl, who jumped from a window, was injured, and she not seriously. On the second occasion the fire department undoubtedly saved not only the school property, but the town itself from a serious conflagration. These two fires occurring so near together reveal not a weakness in the management of the school, but makeshift methods of heating poorly constructed buildings. That the school is winning confidence and support from the colored community is evidenced by the fact that the Farmers' Conference has recently appointed a committee to raise money from the nearby farmers for its agricultural work. In addition to the \$10,500 contributed by the Institute to the school last year, the Institute has appropriated \$5,700 to the school this year.

St. Augustine's, Raleigh

The appointment of a new principal for the practice and night-schools at St. Augustine's, made in accordance with a suggestion and an appropriation from the Institute, has been of great value to the school. Miss Hyde, the new principal, is an efficient normal teacher. She has been for eleven years superintendent of county schools in Colorado, and is giving to St. Augustine's work a rare devotion as well as highly trained efficiency in teaching. She has as her assistants in the practice and night-school two well-trained colored teachers. St. Augustine's is now able to give, so far as teaching is concerned, as good training to its normal pupils and as good work to the children in its practice school and to the night students as are given in any similar school North or South. The other work of the school is going along right lines.

The new hospital at St. Augustine's, which is a beautiful building and which when completed will have room for seventy patients, is well on its way toward completion, lacking now only the money necessary for the inner finishing and for equipment. The Church, in equipping this hospital and in supporting the training school for nurses connected with it, will be doing a most necessary work for a large constituency of Negro people. The hospital is in charge of the best physicians in the city of Raleigh, some of whom give instruction to the trained nurses.

*Payne Divinity-school,
Petersburg*

The Bishop Payne Divinity-school has made a gain of two students this year, and the character and quality of the student body are particularly high. Plans are under consideration by a committee of the Board of Trustees of the school and the General Agent of the Institute for further developing of the curriculum and making it more practical, in

order that a wider and more comprehensive training as well as one more suited to the needs of the Negro clergy may be given to the students. This is a part of the Institute's general plan for correlating, for the purposes of efficiency and economy, the whole work of the schools in connection with it. As for example, the higher academic work hitherto done at St. Paul's will be, after this year, transferred to St. Augustine's. It is hoped that St. Augustine's will do some special preparatory work for the Bishop Payne Divinity-school, and that thus the time of the professors in the Bishop Payne Divinity-school may be given not only to some enlargement of the curriculum for practical purposes, but also to the more effective training of the students in subjects proper to a theological course.

Messages from Graduates

A former student of St. Paul's, who taught for a time after he left school, then engaged in business, then passed the United States Civil Service examination for a position in the bureau of plant industry in the Department of Agriculture, says that the ideal conceived in his mind at St. Paul's to make his aim in life to do something for the upbuilding of his country and race has been his dominant ideal during his life, and that he wants no epitaph other than that which was put over the grave of Henry Lawrence, "Here lies ——— who tried to do his duty."

A brother and sister recently graduated from St. Paul's, and who have just begun to earn money, sent each \$10 in response to an appeal from the school.

A girl graduate of last year writes: "I shall never forget what St. Paul's has done for me. It has enabled me to get more out of life than I ever thought I could."

A graduate of St. Augustine's, who, with another teacher, is trying to teach 230 pupils at Hartsville, S. C., has done such good work that the trustees of the

school have added another large room, painted the building inside and out, and furnished it with desks, stoves and a piano.

Another graduate of St. Augustine's at work in Tarboro, N. C., began with a school in which there was no system and had been no progress for years, the school running only irregularly when the parents did not want the children in the fields or at other work. This teacher has made some progress as to regularity of attendance and quality of work, and writes: "I am not discouraged at all. I think all the parents have the greatest confidence in me, and it seems as if they made sacrifices to make my first year a success. One mother said to me one day: 'I cannot keep up with you, you do things so different from anybody that's been here.'" This mother's two little girls were invariably tardy during

the first of the session, but had not been tardy once in the five months previous to the writing of the letter.

Another mother says: "De chilluns ack lak fowks whin dey goes 'long de streets now. Dey don' run over you an' nock you down lak dey useter, and throw deir hats an' books up de trees lak dey's wil'." The teacher closes her letter by saying: "To conform the life of the school to the needs of the people and to put up a fight in the face of the economic conditions of this section is more than I could attempt to do in one year of eight months—you understand of course that before this year I never taught a day in my life—so I could do no more than plan, and to write of my plans would be like a word from the land of Utopia I am afraid, and too much dreaming is useless."

"TALKING RELIGION" IN CHINA

BY THE REVEREND JOHN W. NICHOLS

THE other day I heard that the reason why more women do not volunteer for evangelistic work is that they are afraid they could never learn to talk religion to a Chinese. If that is a reason, every woman in America ought to be disabused about it.

For evangelistic work in the District of Shanghai at least, though it may be surprising, no such thing as talking religion is needed at all. What we need is women who are not afraid of cold weather, or of being alone on a houseboat occasionally, or of being stared at sometimes, and can keep in good humor most of the time.

For the situation is this: We have a good number of Chinese Bible-women, and wives of clergy, who can do all the talking necessary, and do it well. But there is one thing they cannot do much—stand, or live, or work, or lead unaided. Is it strange? Chinese women have been subordinated for centuries,

kept inside and down from the beginning. It would be an extraordinary woman that could come out of all this and travel about, care for herself, take leadership, train classes and hold meetings. Just here is where we need the foreign woman evangelist then, to take one or two dozen of these women under her wing, encourage, protect, help and support them, *mostly* by simply being with them. I can conceive of a woman's doing a big work here in Shanghai, without ever saying a word to a Chinese in her life, except to her associate Bible-women. And Chinese is not an impossible language. We all learn it well enough in a fairly short time, and we are not all geniuses, either.

There are only three things necessary for a woman who would come to this work for which we need women now—a fairly strong body, a fund of real patience, and love for Christ and His children,



SOME OF THE KOREAN CHRISTIANS WHO ASK THE CHURCH IN THE UNITED STATES, THROUGH BISHOP RESTARICK, TO HELP THEM TO SECURE A CHURCH BUILDING

A KOREAN CALL

NINETY-THREE Koreans in Honolulu—communicants, baptized members and enquirers—have united in this petition to Bishop Restarick. The paper in its original form appears on the opposite

page. The characters at the bottom numbered 1, 2, 3, etc., are the names of the first twenty signers. The translation made by the Korean catechist is as follows:

Dear Bishop:

Honolulu, H. I., January 21st, 1909.

Please hear our supplication: for about three years, we have an advantage to attend to the Episcopal Church in Honolulu.

There are about ninety or more most religious Koreans in St. Elizabeth's House and St. Mary's School and other plantations. We believe that God bless to succeed the faithful work for Koreans. We know, many good Korean people want to be our Church member, but there is one thing to hinder them become our Church member. That is they cannot speak English well enough. We all don't learn from service and cannot understand words of the sermon.

It seems to us very hard to increase our Church membership. Therefore we ask in favor that you let us have a own place to worship God and appoint a priest who can speak us by our own language.

This is our anxious hope.

The Board of Missions is already making a small appropriation for a Korean catechist. There is no Korean clergyman on our Honolulu staff. If the Board had the funds to bring one from the English mission in Korea and maintain him until the Honolulu Koreans could support him, a suitable

man could no doubt be secured. Does the Church wish the Board to do this?

Bishop Restarick says: "On January 24th I visited St. Elizabeth's, Honolulu. Eight Korean men were baptized. We have a good class of Koreans and some very good men."

미령 하와이 호노룰루

유감성 일천구백구년 일월 이십일 일

귀중헌신 감동석서는

천천대우리의원호는 거슬들으옵소서 우리가 십년동안
을거회피로 호노룰루에세운 감복성공회에 진참호왔습더니
지금은 열심스러운 한인이 성엘리사벳만다 성무리학교와
능장각회를 합호온즉 구십여명에 달호온바 하느님서서한
인을위호서 성실한일을 성취호옵기를 나리실줄을 믿호오며 그 한인
중에 조흔사람들이 우리의 고인 되기를 원호오나 그러호오나 우리
고인되호더군가지어려운거사잇습기노 그들이 영어를 넉넉이 알지
못호오며 우리도 레비를 비호지못호옵고 강설에 알습도능히알아
들지못호온즉 이거사 우리의 고인변호하기에 막호어렵스옵기로 우리
우리가 공손히모조옵스니 하느님서레비들일취소와호호누구
던지능히우리의게우리방언으로 강설을 목사를 전호서 레비게
호옵심을 인호와 우리의게 준호옵심을 바라노이다

7년진인

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| ① 신박 | ⑥ 영호 회 | ⑪ 피더 별 | ⑮ 이사야 흥 |
| ② 이사야 김 | ⑦ 미려우 손 | ⑫ 한복 인 | ⑯ 조복 인 |
| ③ 신삼 김 | ⑧ 안덕우 김 | ⑬ 풀 회 | ⑰ 민복 인 |
| ④ 생하 박 | ⑨ 스티븐 서 | ⑭ 피더 길 | ⑱ 영복 인 |
| ⑤ 병호 또 | ⑩ 조 김 | ⑮ 스티븐 박 | ⑳ 리복 인 |

THE LETTER OF THE KOREANS TO BISHOP RESTARICK, WITH THE NAMES OF THE FIRST TWENTY SIGNERS



THE INTERIOR OF THE MATANZAS CHURCH. THE MEN ARE ALL ON ONE SIDE; THE WOMEN ON THE OTHER



THE MATANZAS VESTRY. THE REV. FRANCISCO DIAZ SITS IN THE CENTRE

A RESURRECTED MISSION

BY THE RIGHT REVEREND ALBION W. KNIGHT, D.D.

FOR more than twenty years there has been a Church mission in Matanzas, a city beautifully situated on the north coast of Cuba, about sixty miles from Havana. There, too, we had our flourishing "Asylum," which cared for more than sixty of the girls who had been orphaned during the war of the revolution against Spain. It was the mission to which those who were interested in the Church in Cuba gave most of their attention, and more money was spent upon it than upon any other of the Church's missions.

The work seemed to have warranted it. Large classes were confirmed by Bishops Young and Whitaker on their visitations. Property was bought for chapel, rectory, asylum and cemetery, and the Church possessed the one working plant that it had in Cuba up to the year 1903. It seemed that the mission

and congregation were permanent institutions in the city. But there came an evil day. I will not recount those troubles, and will only say that the congregation forsook the Church, the asylum was closed, and the missionary, at his own request, was deposed. These difficulties came all at one time. The American Church Missionary Society, however, was not willing to abandon the field, so they sent a young colored man to open a school in the asylum building, and to read the services of the Church in the chapel.

No doubt this was the best thing to do under the circumstances; but the young man possessed the limitation of his race, and the old congregation, which was a white one, held aloof from the services, and even antagonized his efforts. A prominent Negro leader in Cuba has said: "No one thing has so emphasized the color line in Cuba as



THE YOUNG WOMEN OF THE MATANZAS CHOIR

the attempt of the Episcopal Church to place a colored minister in charge of a white congregation." Our young colored man, who is now an honored priest of this missionary district, worked faithfully and suffered martyrdom for the Church's cause. I could tell some of the things that he suffered, and how he stood courageously at his post; but that is another story. Those few years of martyrdom in Matanzas did one thing: they proved him to be a leader among his own people. He was developing for the great work which I believe he is yet to do for the Negro race in Cuba. He built up a school in the old asylum building; but the conditions were such that the school could not accomplish what we wished.

And so two years ago, much to his relief, he was transferred to another field. His race, under the circumstances, could not rally around him in his Church work, although he was gradually winning them to it. What, then, were we to do—with an empty church and an abandoned school? People were proclaiming our work in Cuba a failure,

and rightly so, if we were to be judged by the results of so many years in Matanzas. It is much easier to create a new mission than to galvanize an old one into new life. And Matanzas seemed hopeless. It occupied for the first two years of my episcopate more of my thought and attention than all of the other work. There were strifes and bickerings, jealousies and animosities, and a seeming attempt on the part of many who called themselves members of the Church to destroy the whole thing.

Into this turmoil two years ago went Francisco Diaz, recently ordered deacon. He had said: "Send me anywhere."

I had asked: "Are you willing to go to Matanzas? It is the hardest thing I have to offer you."

I shall never forget his reply: "I am ready to go. Our Church in Cuba will be judged by the Matanzas mission, which is our oldest continuous work. We cannot expect success elsewhere until that work succeeds. I know what it means, as it is my old home, and I real-

ize the suffering that my family will have to endure."

That speech was made two years ago. What has been the outcome of the spirit which it manifests? In these two years 112 persons have been presented for confirmation; the chapel has been greatly adorned and beautified by the gifts of the people; the Sunday-school has grown from nothing, until the chapel will not seat the children who desire to enter; and the congregations have increased to such an extent, that even at an ordinary week-night service there is scarcely room for those who desire to attend. The chapel will not seat more than 175 persons, and on festival occasions as many as 500 try to crowd in.

There is a well-organized vestry. The women's guild does faithful work. There is a large vested choir and, above all, there is a most hearty and reverent service—all a great joy to the bishop. On my recent visit to Matanzas I found, to my surprise, drawn up in the railroad station to receive me, the entire vestry of the parish, and nearly 100 children under the leadership of a num-

ber of women. Planted in front of them was a banner with the words in Spanish: "Christ is the Salvation of the World." And through the streets of Matanzas that procession marched, until we reached the church.

This resurrected mission, through its missionary, has been the means of opening the mission at Cardenas where twenty-nine have been confirmed; at Colon, where twenty-five have been confirmed; and Macagua, where eighty-two have been confirmed. These are not the wealthy people. They are the people whom we are not reaching at home. The Church in the cities here is among those who follow the trades; in the country it is among the peasants.

The chapel in Matanzas is a miserable makeshift, arranged out of a portion of an old residence. The people have beautified it as much as possible, but it still stands as a makeshift. We might use it as a mission chapel if we had the money to build, as the children say, "a truly church," in another portion of this city of 40,000 people. But it will take \$10,000.



THE YOUNG MEN OF THE MATANZAS CHOIR

BUILDING AND GIVING

HOW CAN A CONGREGATION MAINTAIN ITS FULL SUPPORT OF THE CHURCH'S MISSION WHILE BUILDING A PARISH CHURCH ?

BY THE REVEREND GEORGE CRAIG STEWART



THE ST. LUKE'S, EVANSTON, THAT IS TO BE

FIRST, of all, the rector, wardens and vestrymen must remind themselves of the vital relationship between the two interests, the local one and the universal one. Enthusiasm for a world-conquering Kingdom of Christ means enthusiasm for the Church just around the corner. One follows the other, "as the night the day." Business men of to-day

are interested in big projects; they have wide horizons, and generous views of life. The old-fashioned penny wise, pound foolish methods of the country storekeeper have been supplanted by the methods of the modern magnate whose fleets are in every sea, and whose branch offices belt the globe.

The Chicago Commercial Association sends out a special train several times a year. On that train are the chosen representatives of large business houses which handle various commodities. The train stops at towns and cities in the chosen field and the Chicago men visit the tradesmen of these localities. To do what? To take orders? Not a bit of it. No one is allowed to write an order. They are there just to get acquainted, to discuss commercial conditions, and to turn the channel of trade toward Chi-



ST. LUKE'S, EVANSTON, AS IT IS TO-DAY

cago. Every house represented knows that a general increase of business in the city means prosperity for all.

The men on our vestries need to take this same large view of the Kingdom of God—not a petty picayune parochial view, but a big statesmanlike outlook; they must grasp and reckon with the whole problem of the Church's advance, for their local church is vitally involved.

2. Second, there must be a definite system of acquainting all the people in the parish with the scope and progress of the general Church. This will include many methods. There is the parish paper; there is *THE SPIRIT OF MISSIONS*; there are the Church weeklies; there is the pulpit for special missionary addresses; there is the Sunday-school and the Junior Auxiliary, and the Woman's Auxiliary. But these are not



THE INTERIOR OF ST. LUKE'S

enough. The rector must personally, either by visits, if possible, or, if the parish be a large one, by letters, keep all his people alive to the stock markets of the Kingdom in every part of the world. In this the Board of Missions is willing to assist with attractive and compelling pamphlets.

3. There must be a definite system for securing contributions both to Diocesan and to General Missions. Here again much may be done by dis-

tributing pledge cards in church, especially on those days devoted particularly to the subject of missions; and much may be done by the direct personal solicitation of the rector. But in a large parish, that is to say, a parish of several hundred communicants, the follow-up system of letters has been proved to be a most effective auxiliary. A letter stating briefly the opportunities and news of the Board of Missions, and the sum reasonably expected from the parish,

together with pledge card and stamped envelope addressed to the rector (it is well to have the name and address printed in very large, bold type, so that the envelope compels attention), is mailed, say, at Michaelmas to every family. Those replying are checked off on the mailing list. About the beginning of Advent, a second letter, stating

the results of the first, and the amount still lacking, and again enclosing a pledge card (but not another stamped return envelope) is sent to those who have failed to reply. Then, if necessary, a third in Epiphany. After this, the rector and members of the vestry, or a special committee, can usually call upon the others personally, and discover what causes "let and hinder" them from contributing. It is well to fix on the pledge card certain definite dates, say quarter-



THE REV. C. E. BETTICHER, JR., AND THE GIRLS OF THE CHOIR OF ST. MATTHEW'S CHURCH, FAIRBANKS

ly, when payments are due, and when statements from the treasurer may be expected.

Perhaps I may be permitted to say that the plan outlined above has been successfully used and is now in operation in St. Luke's Parish, Evanston, Ill., where a parish church is being erected in successive stages as the necessary money is secured. At present the church building consists of transepts and about two-thirds of the nave, the walls rising only about eight feet above

the ground and supporting a temporary roof. Last year, out of a total income of \$21,000, almost \$2,000 was expended on extra-parochial Church work.

Our experience justifies us in answering the question which heads this article with one in our opinion far more difficult to answer, viz.: How can a congregation build a parish church, a real, live, thriving parish church, unless it maintains from the day of its birth its fair support of the Church's General Mission?

"CANNED LENTEN OFFERINGS"

BY THE REVEREND CHARLES EUGENE BETTICHER, JR.

DESPITE repeated statements to the contrary, many believe that the only "Children of the North" are the little redskins. St. Matthew's Church in Fairbanks has learned by experience that this is not the case, for, while thirty babies have been born within the hospital next door, we have not had to wait for these little northerners to grow into Sunday-school scholars. Some of them have! But we have had many others who came to us gladly and regularly.

It was a cold day in mid-winter—cold even for us—and the smoky haze hung over the city as if making some weak effort to protect us from the frost. The smoke rushing out of the fiercely burning stoves ascended but a few feet and then, as if meeting some solid substance, melted away into the general fog. The mercury thermometers had all gone to sleep—"out of business" in other words—and we depended upon our spirit instruments for the register.

Surely, it would be too cold for the children to come to Sunday-school, I thought, and prepared not to be disappointed if no one came. The attendance

at the morning service was not large—it never is in Alaska, the evening being the principal service—but just as the noon whistle was blowing, the children began to come. Little bundles of fur they were, covered with frost. Some rode with their dogs—our canine attendance has been as large as twenty, I am sure—while most of them walked, stamping their feet as they came in and disclosing ruddy faces and cold little noses as they were unwrapped by the teachers, who in turn wrapped them up after the session was over. I have had in mind one particular Sunday, but it is typical of them all, to a certain extent, for the children still come, even if it is still cold, and we try in our feeble way to interest and teach them in "the way of truth."

Alaska is a land of tin cans. Everything *can* be bought in cans, from butter to corn-on-the-cob, and from pie-apples to parsnips. These last are mighty good, too. We are willing to admit that we are at least a month behind the rest of the world, and therefore, accepting our fate, and unable to secure the regular mite-chests, we make our

own. The most popular of these has been the can, for somehow it seems the most appropriate. We save condensed milk cans studiously for weeks before, and then, after washing them thoroughly and replacing the old label with an attractive one giving a picture of the mission church and a statement of the purpose of the offering, we have a really good result, and "Canned Lenten Offerings" have proved quite a popular staple.

Generally, we have the offerings brought on Easter evening, when an opportunity is given each class to rattle their cans, and then the whole school joins in a final rattle before the can-opener is mustered into service.

When Easter comes and the school gathers for its festival, we have the Cross of Easter eggs, and each child in making his offering receives as a remembrance of the special year and as

token of the great Easter truth, an egg. Some of the scholars have the eggs they have received for the three Easters past, and as the dates grow the interest in these little marks of advance are more and more appreciated. We have come to feel an interest in our own past as well as the future, for we are old for Alaska, although to most people three or four years seems a very short time.

The Sunday-school is helpful in many ways in the parish work. Some of the girls form the choir which sings at the morning service, and their work is very creditable.

Christmas is just past and we are beginning to plan for Easter. Will you not, as you think of these children in the Northland, ask God's blessing upon their work, and that He may help them to be diligent?



THE CHILDREN OF ST. MATTHEW'S SUNDAY-SCHOOL, FAIRBANKS, ASSEMBLING IN FRONT OF THE HOSPITAL FOR THEIR ANNUAL PICNIC



THE FREIGHT CAR HOME WHERE ST. AGNES'S GUILD WAS ORGANIZED

STARLIGHT AT STARBUCK

WHO that has journeyed from Spokane to Walla Walla or Pendleton can forget Starbuck? One's shoulders are yet white with the fine dust that penetrates the double windows of the coaches and regularly drives the trainmen into long "dusters." On September 9th, 1908, when I arrived for the first service in that grimy railroad town, a prominent citizen told me that twenty-seven years ago he came to Starbuck as a construction hand. Only much persuasion and promotion to gang-boss kept him from flight in his homesickness. An English Churchman all these years, he was the man who met me at the station. He had engaged the Methodist church for evening service and had urgently invited many parents to bring their children for baptism. After rapidly leading the way to these many homes, getting a hasty supper and improvising a font we were ready for the people. There assembled a goodly congregation and fourteen children were baptized. A fortnight later another child received baptism and four persons next made their communion. On the

third visit on October 8th the godmother of the fifteen children gathered eleven other ladies in the afternoon at her unique and cosy home, made of two freight cars on wheels. A "St. Agnes" Guild was organized to meet for work



THE METHODIST CHURCH WHERE FOURTEEN CHILDREN WERE BAPTIZED



THE YOUNG PEOPLE OF ST. ANDREW'S KINDERGARTEN, LEXINGTON

the following week. At night two more children were baptized. The godfather of the now seventeen children and another young man proposed a Sunday-school. We met early next morning and perfected plans for a school to open the

following Sunday, October 11th. Beginning with three teachers and sixteen scholars it grew in six weeks to five teachers and over thirty scholars. The guild increased in the same time to over twenty members.

BENDING THE TWIG

BY THE REVEREND ROBERT C. CASWALL

ST. ANDREW'S KINDERGARTEN, Lexington, Ky., is now in its fifth year. It receives the little ones as soon as they are three years old, and passes them on to the primary department of the public schools when they reach the age of six. However, we do not altogether lose sight of them, for every now and then as we walk in the streets we receive greetings from our little graduates, who look back with pleasure to their happy hours at St. Andrew's. Pleasure and study are so well blended together that the children scarcely know which is which. One little boy the other day stopped short in the midst of his play and said: "I tell you, Mrs. Ryan, we have fun at this kindergarten." A girl who was doing a piece of pretty paper work of an ornamental design, requiring care and neatness, said to her teacher: "I wish kindergarten was Sunday, too. I don't like to miss a day."

These little ones are too small and perhaps too well behaved to indulge in much hazing, but still they expect the proprieties to be observed by newcomers. A little girl went so far as to call a newcomer a "baby" because she cried the first day that she came to kindergarten. But that was several months ago; and the little "baby" says: "I don't cry now at kindergarten, but I cry when my mother wont let me come."

It often seems to me that those whose lives are spent among these little innocents must derive more lessons of love and tenderness from them than we can

possibly impart to them. You can see this in their tenderness of voice and behavior, in their consideration for others, in their avoiding any roughness of behavior, in their wish to dwell in an atmosphere of peace and love.

These little ones learn to build their houses of bright wooden blocks, and one diligent little architect said: "I learn to build little houses now. If I keep on coming to the kindergarten I shall learn to build one as large as this house" (the kindergarten room).

One little girl indulged in a little philosophy. The teacher tried to get her to skip on both feet; and told her the other foot would not like it if she did not skip on it, too. "But," she replied, "I skip so fast my other foot don't know it!"

It is very gratifying to the teachers to hear from the public school teachers such good reports concerning the children passed on to them. They say that they are so well behaved and intelligent and accustomed to school work and school discipline before they come. They can tell at once where they have been; as ours is the only kindergarten for Negro children in the city. We have a population of 12,000 colored people in Lexington, out of a total population of 42,000. It is astonishing the distance that these tiny children will walk to attend school. One of them used to come all the way from Ashland (the former residence of the celebrated Henry Clay), a mile and a half each way, her father being coachman to the present family.

CHURCH GROWTH ABROAD

DURING THE FIFTEEN YEARS,

1893-1908

	1893	1908
Missionaries (including wives) -	69	248
Principal Stations* - -	20	44
Other Stations - - -	205	327
Native Force :		
Ordained - - -	58	131
Lay - - - -	372	687
Communicants - - -	3,833	11,170
Added during the year -	329	1,361
Schools - - - -	105	201
Pupils - - - - -	3,679	7,489
Students for the Ministry - -	35	43
Hospitals and dispensaries -	4	10
Patients treated - - -	25,998	110,933
Total appropriations for one year	\$224,835	\$604,451

* A PRINCIPAL STATION is one where a foreign missionary has his actual place of residence. If more than one missionary resides at that station, as Shanghai for instance, it counts as one station only.



THE OLDER BUILDINGS OF ST. PAUL'S COLLEGE NOW USED FOR THE MIDDLE SCHOOL

WHAT THE CHURCH IN JAPAN MOST NEEDS

BY THE REVEREND H. ST. GEORGE TUCKER, M.A.,
PRESIDENT OF ST. PAUL'S COLLEGE, TOKYO

SINCE its establishment in 1874 St. Paul's College has been a factor of ever-increasing importance in the growth of the Christian Church in Japan. Its work in training young men has won the respect of the Japanese people, and served to open their eyes to the true meaning and purpose of the Christian religion. Year by year it has sent forth a large body of graduates, all of them well disposed toward Christianity, many of them earnest believers, fitted to become leaders in every branch of Christian activity. It has furnished a large proportion of the native clergy, and has helped to make permanent the results of evangelistic work by affording a place where the children of Christians can be educated under strong religious and moral influences.

The rapid growth of the school is a proof that it has won the confidence of the Japanese people. In 1874 there were

5 students; in 1898, 120; in 1908, 630. Our treasurer, speaking to me recently of the progress of the school, said: "When, ten years ago, we first received government recognition, the fact that St. Paul's was known to be a Christian institution made it impossible to draw any students from Nihonbashi and Kyobashi [the business section of Tokyo in which St. Paul's is situated]. Now nearly one-half of our students come from these two districts, and the Christian character of the school actually serves as an advertisement." In other words, the merchant classes are beginning to appreciate the value of sound moral training for their sons. Every year we have to turn away a large number of those who apply for admission. Our students compare favorably with those of the best Tokyo schools. They are remarkably successful in the competitive examinations for entrance to the government colleges.

Last year a St. Paul's student stood at the head of the law class of the Imperial University.

The evangelistic work in St. Paul's has also made great progress. The laws of Japan do not allow compulsory religious instruction in licensed schools, but experience has shown us that this limitation is not a disadvantage. Better results are attained where attendance on religious classes is voluntary. We have a well-organized system of Bible-classes and lectures, supplemented, of course, by personal work. The number of day students actually baptized is small, but practically all of them come under the influence of Christianity. The permanent character of this influence is shown by the fact that many who, while in the school, seem to take no special interest in our religious teaching, become earnest Christians in after years.

In the dormitories where the opportunities for personal contact are much greater, the results are very striking. In looking over the statistics for a period of four or five years, I found that over two-thirds of the dormitory students had been baptized before graduation, and the remainder with very few exceptions within a few years after leaving the school. A notable event, as far as the religious work of the college is concerned, was the baptism, last Christmas, of Mr. Howjo, the head teacher and professor of Chinese. He comes of an old Samurai family of scholars, a class of men who are extremely conservative and difficult to win for Christianity. As he is the most influential teacher in the school, we had constantly regretted the fact that he was not a Christian. He told us that for a long time he had been a believer at heart, but that he had waited until his position in the school was thoroughly established in order that no one might misconstrue his motive in asking for baptism.

The chief handicap to our work has always been lack of equipment. For a long time we attempted to carry on both a school and college department, but gradually, as the government schools

added to their equipment, we began to lag behind, and it became evident that we would have to contract the scope of our work. So in 1898 the college department was discontinued, and all our efforts were concentrated on the development of the middle school. Our two acres of land and inconveniently arranged buildings were barely sufficient to enable us to secure a government license for this, but it was finally granted on the understanding that as the number of students increased we would build new class rooms. This promise was partially fulfilled in 1906, when, with the fund contributed from America, we put up two new buildings. Since that time the school has grown so rapidly that these are already filled to overflowing. Thus with only half as much land as government schools of a similar grade and greatly inferior buildings, we have been able to build up a middle school that commands the confidence both of the educational authorities and of the community at large.

The time has come, however, when a middle school is no longer sufficient to meet the educational requirements of missionary work in Japan. Formerly an ordinary school training was considered ample academic preparation for business or professional life. Many of our theological seminary students were not even middle school graduates. But to-day a college training is necessary for those who aspire to positions of influence and leadership. The consequence is that every year thousands of graduates from the provincial middle schools come to Tokyo seeking a college education. The government colleges are able to accommodate only a small part of these, so that any private institution that offers a good course of instruction is sure to attract a large number of students. A good Christian college, therefore, would meet a very real need, and be the means of winning for the Church the gratitude and adherence of just that class of men who will be most influential in the future development of Japan.

The aim of educational work, how-



ST. PAUL'S OPEN-AIR GYMNASIUM

ever, is something more than the conversion of a number of individuals. It is the means by which the Church secures and trains its own leaders. Hitherto we have relied upon our middle school and theological seminary for this. But already the criticism is heard that our native evangelists are unfit intellectually to be the religious guides and teachers of thoughtful Japanese. As long as the native worker was only the foreigner's assistant, this deficiency was not so noticeable, but the time has come when, if the Church is to make any real progress in Japan, its direction and work must be put more and more into the hands of Japanese pastors and evangelists.

No Church controlled by foreigners can ever make a deep spiritual impress upon the Japanese nation, or call forth the loyal and enthusiastic support of the masses of the people. But before the *Seikokwai** can pass from under the tutelage of foreign missionaries, it must be supplied with competent leaders, men

fully grasping the meaning of the Christian faith and capable of interpreting it in terms that can be understood by the people of the country. Experience has shown that the only practicable way of supplying this demand is a Christian college. It alone affords the necessary environment and training. We have never, in our Church at least, obtained a single candidate for orders from a government college. If, therefore, we are to raise the standard of theological education in Japan, we must first of all provide better facilities for academic preparation in our Christian institutions.

This urgent demand for higher education under Christian influences made it necessary for us some two years ago to re-establish the college department of St. Paul's in 1907. There were, it is true, no buildings for the college and no land on which to erect any, but the time was so opportune for beginning the work, and the need so imperative that it was decided to set apart the first floor of one of the school buildings for college classes. This was, of course, intended to be only a temporary arrangement, for not only was the work of the middle

* The Church in Japan established in 1887 by the union of the Japanese congregations under the auspices of the American Episcopal Church and the Church of England.

school much hampered by the loss of these rooms, but they were utterly inadequate for the purposes of the college. Indeed it was only because the educational authorities recognized the good record of our middle school that they overlooked our lack of equipment and granted us a license as a private university.

We opened the college in September, 1907. The results have really been very gratifying, considering the disadvantages under which we have been laboring. There are forty-five students in the two classes so far organized, ten of whom are candidates for the divinity-school.

We have an excellent faculty. The dormitory space set apart for the college is already crowded. Every one is enthusiastic about the outlook. We have, however, reached the point where, until we can secure the needed material equipment, we can make no further progress. It is absurd to try to carry on a college permanently in one corner of an overcrowded middle school. The time has come when we must ask the Church in America for funds to provide St. Paul's with the land and buildings necessary for future development. No

other one thing could do so much for the missionary cause in Japan.

Our plans are based on very careful calculations and investigation of the equipment of other Japanese colleges. They include the purchase of ten acres of land and the erection of buildings costing approximately \$100,000. It is extremely difficult to secure a large piece of land in Tokyo at anything like a reasonable price in a situation that would answer our purposes. We have been fortunate enough to find a place that satisfies these conditions. It is situated on the western edge of the city, near a point where several railway and electric car lines converge. It is an ideal site for a college, and the price at which it is offered, \$95,000, is, in comparison with the surrounding land values, very reasonable. The city is developing rapidly in this direction and as soon as the electric car lines now under course of construction are completed, it is certain that all land values will advance from fifty to seventy per cent. Apart, therefore, from the fact that we need the land at once, it is necessary for economic reasons to secure it during the present year.

The college buildings, dormitories, chapel and professors' houses will cost



PHYSICAL DRILL AT ST. PAUL'S.

Trinity Divinity-school appears in the background at the left



THE COLLEGE OF LAW OF THE IMPERIAL UNIVERSITY AT TOKYO. A GOVERNMENT INSTITUTION SPLENDIDLY EQUIPPED AND HAVING A STUDENT BODY OF ABOUT 4,000

approximately \$100,000. This would allow us to put up buildings that could be used permanently, and that would compare favorably with those of other colleges. It would at the same time leave some room for expansion, when that becomes necessary.

This estimate does not include the removal of the present middle school. It should be left where it is for some years. Were we to move it now we should lose a great majority of the day students, so that just at the time when the college demands our attention, we should be hampered by the necessity for re-developing the middle school, besides being financially crippled. Furthermore, St. Paul's is practically the only evangelistic agency that reaches the great commercial districts of Nihonbashi and Kyobashi. Never was its witness for the Truth more needed than at the present time; at the beginning of a new era of commercial development. When it does become necessary to move, the sale of the present property will easily cover all expenses, and give us enough in addition to provide for the future needs of the college.

To sum up, we need, in order to equip St. Paul's to do the work demanded of it, \$200,000, divided up as follows:

Land	\$ 95,000 00
Buildings	100,000 00
Furniture, fencing, improvements, equipment	5,000 00
	<hr/>
	\$200,000 00

Viewed purely from a business standpoint, the expenditure of this sum on St. Paul's College will prove an excellent investment for the American Church, for the only way to bring about the financial independence of the Japanese Church is to provide it with competent leaders.

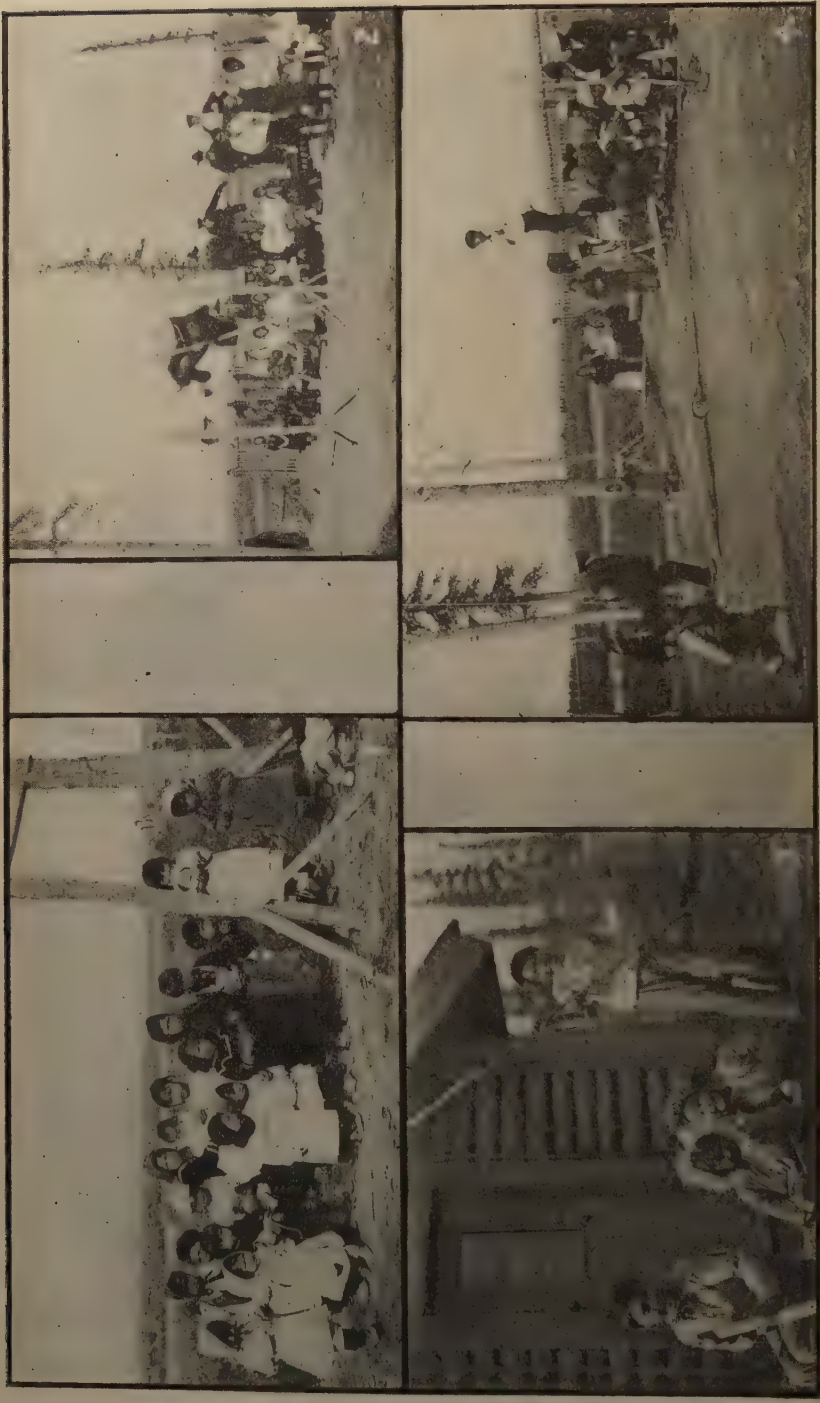
From the point of view of missionary policy also, the development of Christian educational work is urgently demanded. A Christian college will aid greatly in the organic strengthening of the Church and hasten materially the time when the *Nippon Seikokwai* will become a powerful factor in the upbuilding of Christianity in the Far East.

Lastly, the men who have been trained in such institutions as St. Paul's College, who have learned to appreciate our ideals and without losing their own national spirit to understand our point of view, will prove highly useful in helping to solve the problems that arise as the East and the West are brought more and more into intimate contact.

¶

WANTED—RIDERS FOR BICYCLES

CAN any missionary readers of THE SPIRIT OF MISSIONS use a woman's Humber wheel, 24-inch frame—it could be made 23-inch—or a man's Lovell, 24-inch frame?



PLAYTIME AT ST. JOHN'S-IN-THE-WILDERNESS, ALLACHAKET, ALASKA

- 1. Youthful Alaskans enjoy their first Fourth of July
- 2. Pole-vaulting is a favored sport among the Indians
- 3. Canoeing on an untroubled sea
- 4. Caught on the jumping board

MIDSUMMER AND MIDWINTER AT ALLACHAKET

IN the spring of 1907, after a long winter journey over the trail, Archdeacon Stuck, acting under the instructions of Bishop Rowe, began the building of a new Indian mission in the interior of Alaska. The site chosen is known as Allachaket, which means the place where the Alatna River joins the Koyukuk. There was no Indian village at Allachaket; the nearest white settlement was about eighty miles away. Those were the two chief reasons for selecting that particular spot. For Bishop Rowe knew that the planting of the mission would attract the Koyukuk people, who are Indians, and the Kobuk people, who are Eskimos. He knew, too, that as these people came to settle, the mission could largely direct and control them in the building of their dwellings and thus insure better houses than they would be likely to build if left to themselves. The distance from the white settlement was a great advantage because it would safeguard the native people from the damaging practices introduced by the vicious element among the white men.

How Two Women Man a Mission

For three months Archdeacon Stuck and his helpers worked away, until at last they had the satisfaction of seeing the new church and mission residence complete. Late in July, 1907, Deaconess Clara M. Carter, who had already spent about four years in Alaska at Skagway and Fairbanks, arrived with Miss Clara M. Heintz to take charge of the new station known as St. John's-in-the-Wilderness. The boat that took them into the Koyukuk country carried Archdeacon Stuck out of it. He returned to his headquarters at Fairbanks and the two stout-hearted women began their work for the Christ and His children in the heart of the Alaska wilderness.

Never was a mission more efficiently

"manned"—not even by women. A school was begun with Miss Heintz in charge. The deaconess conducted the simple services in the mission chapel, gave daily lessons about the Christian way of life and cared for the sick. Kobuks and Koyukuks, who in times past have had none too great love for one another, have alike been drawn about the mission. Many of them are entering upon new ways of life.

Fourth of July North of the Arctic Circle

Writing last September, Deaconess Carter gives a glimpse of a Fourth of July celebration north of the Arctic Circle:

"About 100 of our Indians surprised us by gathering here to celebrate the Fourth of July. We had tried to get some fire-crackers from Fairbanks, but failed; this, however, did not interfere. At midnight of the 3d all of the men gathered on the river bank and, led by Chief Moses, a salute was fired from every old shotgun and rifle that could be found. The cliffs opposite seemed to enter into the spirit of the people and echoed and re-echoed, until it sounded as if a dozen cannon must have been fired. I wondered if Uncle Sam heard!

"Early the next afternoon everyone gathered on the mission playground. Our new flag, the gift of the King's Daughters of Emmanuel Church, Boston, was raised. Then followed exciting races and games. Jimmie and Alfred were caught on the jumping-board. It is wonderful to see the height to which not only the men and boys but the women, too, will go, and come down gracefully upon their feet, to send the one on the other end of the board a little higher. Pole-vaulting over a horizontal bar is another sport of which they are very fond.



THE CHOIR WHICH ARCHDEACON STUCK HAS BEEN DRILLING

This picture was taken during the visit of Bishop Rowe last year

"Four members of one of our Kobuk families enjoyed playing canoeing in an upturned bench in front of the chapel. David is poling, Frank is paddling and Bessie and Cora are merry passengers. This is the little Bessie who used, after Bishop Rowe's visit, to play bishop when she would get tired of her lessons last spring."

Line upon Line

In October, 1908, Archdeacon Stuck returned to Allachaket for several weeks before starting out on his winter trip. It was a busy time of teaching the people and preparing for the hard work of the trail. Just before leaving, late in November, Archdeacon Stuck wrote:

"Diligently, twice on Sunday and twice during the week, I have been drilling these people in the Ten Commandments in an abbreviated English form, and explaining through first a Koyukuk interpreter and then a Kobuk. And each day I have taken Miss Carter's six choir boys in vocal exercises and new hymns and have visited the sick with her and the doctor.

"Last night was the last of my week-night services. The thermometer stood

at 45 degrees below zero when the bell rang, but everybody came—mothers with babies on their backs and all—and the singing of the new hymn they had learned, 'All Hail the Power of Jesus' Name,' was most hearty and enthusiastic.

"To-morrow being my last Sunday, I expect we shall have a larger number of people than usual, for some have come up from Arctic City, twelve miles away, and some from the South Fork, thirty miles away. It is encouraging to have people come thirty miles—babies, women, dogs and all (and it has been 40 below all day)—to church, isn't it?

"They are eager to learn, these people, most eager and anxious, but it is dreadfully slow business teaching them. One thing at a time, and over and over again, back again at it next time, over and over again once more, struggling to get the simple English words into their heads, struggling with willing but limited interpretation to get the thought into their heads, seeking around for simple illustrations of hunting and fishing, woodcraft and snow-craft, by which to make other things understood; it is no easy task.



"GOOD MORNING! HAVE YOU—
SEEN ELEPHUNK?"

Ten or Two?

"I really don't believe they know what 'coveting' means yet, and I failed dismally to make them understand how our Lord took the Ten Commandments and compressed them into *two*. 'You speak: God make Ten Words, Jesus make Two: him no-sabe—Jesus!' said my Kobuk interpreter. And I went all over it again. A manly and a cheerful-natured and a kindly people, these Kobuks, who appeal to me very greatly. And the children are as bright and quick and interesting as any children I have ever known.

"Miss Heintz has a lot of picture-cards of animals, and I started nick-naming the children from them. One was 'Frog,' another 'Mouse,' another 'Monkey'—and so on. By and by, one of the youngest and brightest came running with a card in his hand, on which was a picture of an elephant. 'You elephunk,' he cried. 'You elephunk.' And 'Elephunk' I am to them, in our playful moments.

The Real Use for Fruit Cake

"All day yesterday Miss Carter and Miss Heintz were cooking doughnuts and baking a fruit cake for us to take, because doughnuts and fruit cake are two of the very few eatables that do not freeze so hard that they cannot be eaten on the trail. And they make the best lunch one can carry. I may say in passing, that no one has really enjoyed fruit cake who has not eaten it for lunch at noon on the trail at 30 degrees to 40 degrees below zero. Usually, when one has fruit cake, one has already eaten so much other stuff that one does not want it or care for it, but when it is all the lunch one has, and it is eaten after twelve or fifteen miles of travel in the cold, then its true excellence is manifest, and the little square wrapped up in oiled paper that constitutes your lunch, or, plus a doughnut constitutes your lunch, becomes a lump of delight.

"The other day the boys and girls were out on the river playing football—mittened and bundled up and hooded and comforter-clad. At 40 degrees below zero, these scamps were playing the simple game with one rule—this side advances the ball *up* the river and the other side advances it *down* the river, the game beginning over again when a certain point, up or down, is reached. Football at 40 degrees below zero! But it was a lovely day, not a breath stirring, the noon sun illuminating the tree tops and the roof and cross of the church and the distant snow mountains, and the sharp thin air was stimulating and exhilarating. When I came along bundled up in parkee and muffler they cried out to me, 'Hullo! Elephunk; come play football'; and one side besought me to 'play *up*,' and the other side to 'play *down*.'

"I grow very fond of them, and I hate to think that these children will probably be thin and hungry before spring. The fish catch was exceptionally poor, and Miss Carter rather anxiously anticipates general scarcity in the spring. Speaking of one of them, a little chap



"I GROW VERY FOND OF THEM AND I HATE TO THINK THAT THESE CHILDREN WILL PROBABLY BE THIN AND HUNGRY BEFORE SPRING"

of seven or eight that attracts me very much, Miss Carter says: 'They say he steals, but I've never heard of his stealing anything but fish, and I'm certain he never steals unless he's hungry.'

"It takes all my appetite away whenever I think of it.

"They do all they can for them—these two good women. Last spring they were on half rations themselves for weeks before the steamboat came. The men have to work and the women to make native things for anything they get, for we do not believe in pauperizing. But there's many a job found round the place for the men that does not really need doing very badly, and the house is full of specimens of native work. It's a difficult problem, and the cost of everything up here is so high that it makes it an expensive one, too."

One Point of Agreement

On one point Archdeacon Stuck and Deaconess Carter are agreed. Listen to them.

The Archdeacon: "This mission is without doubt one of the most interesting missions in Alaska."

The Deaconess: "That most attractive

of all mission points, St. John's-in-the-Wilderness."

But what constitutes its attractiveness? Not physical comfort, or pleasant surroundings, or congenial society. Rather its abundant opportunity for service, the chance it offers to tell to people to whom it is so new the old story of the Christ and His love.

HAVE YOU ANY FRIENDS IN CUBA?

To the Editor of THE SPIRIT OF MISSIONS:

I AM desirous of obtaining as full a list as possible of our American Church people in Cuba, and I therefore ask the rectors of the churches in the United States to send me the names of any of their people who have come here to reside. If such names are given to me, I will endeavor to have them looked up by some of our clergy. We find from time to time many of our people scattered throughout the island, and I am convinced that we have not reached all of them by any means.

ALBION W. KNIGHT,
Bishop of Cuba.

NEWS AND NOTES

FROM THE WORLD FIELD

A message from St. Matthew's, Fairbanks, Alaska, reads:

ALL well. Busy as ever. Christmas offerings for our missionary apportionment were good, as follows:

St. Barnabas's Mission, Chena, December 23d, 1908	\$15 75
Service held in A. B. Hall, Chena, December 23d, 1908.....	5 00
St. Matthew's, Fairbanks.....	54 75
	<hr/> \$75 50

St. Mark's, Nenana, still to be heard from.

The Rev. E. Ashley, who has given more than thirty years of his life to work among the Indians of South Dakota, writes:

THE other day an Indian communicant who has a very sick boy, just operated on for some throat trouble, sent me \$25 for the church. It occurs to me that the Church's missions should have it, so I send check for "General Missions from an Indian Friend."

We will do all we can this end to help.

The Rev. Allan L. Burleson, of Guadalajara, Mexico, writes:

THERE is a small native congregation in Guadalajara. They have had no clergyman since last June, when the Rev. Mr. Carrion was transferred to Mexico City. Last week I went with an interpreter to call on the lady at whose house the services used to be held. To my surprise, I found a room furnished as a chapel with a small altar. I was told that a few meet every Sunday to hold services. The story of the persecution and annoyances they still have to meet from the local Roman priest and his followers makes one realize how truly in earnest they are.

I told them that I would be ready to administer baptisms, hold funerals, etc., in English for them if need should arise. They asked if I would not come and have service with them last Sunday. When I came at the appointed hour I was surprised to find the altar arranged for a celebration, the white dossal and altar being beautifully or-

namented with cut flowers. There was a little congregation of nine women, and they said it had been so long since they had received Communion that would I not, *please*, celebrate for them, even if I must use English only. They had service books with Spanish and English on opposite pages, and though I had never tried to read a line of Spanish out loud I, of course, held the service. By reading the first two or three words of Creed, Lord's Prayer, etc., in Spanish and then changing to English, they were able to follow and join heartily in the service. My attempts at Spanish pronunciation must have been queer, but not a smile was to be seen. Their deep reverence would have been an object lesson to some of our congregations, and their expressions of gratitude for the privilege of again receiving the Holy Sacrament were so heartfelt that they brought a lump into one's throat. I have promised them a monthly celebration, and hope by next time to be able to read the Spanish service.

A New Jersey clergyman outlines his plan of preparation for the offerings of the congregation as follows:

I PREPARE my own letter to accompany the leaflets and envelopes supplied by the Board of Missions. I mail matter to every communicant and then follow up those in person who make no contribution. I place a supply of envelopes in the porch of the church for the handy use of contributors.

Christmas was a happy time in at least one Porto Rico mission, as indicated by this message from the Rev. E. H. Edson, of Puerta di Tierra:

WE have had a very busy Christmas, and a happy one. I had to provide gifts for 388 children, of which number sixty-five were for pupils of Mr. Warden's missions. St. Luke's day-school now has 167 scholars. There are now applications constantly which we are obliged to refuse.

The Rev. A. R. Hoare, writing of his journey to Point Hope, Alaska, says:

I AM thankful to report my safe arrival at Point Hope, on September 24th, after a pretty tough trip in a whale boat from Kotzebue. We were two weeks making less than 200 miles and a good part of the time were wet to the skin.

The people seemed very glad to see me, and we are hard at work making things shipshape for winter. We expect to begin school in earnest October 7th. Of course we are holding services in the church, which is far too small. The atmosphere was so thick last night that the lamps at the east end of the church went out. The frost congeals on the roof and as the air warms descends in streams on the worshippers. We shall have to put some ventilators in.

I baptized seven children October 4th, and several adults stood up and asked to be baptized. I have not accepted them yet, as I wish them to be sure of what they are about to do.

¶

The Rev. A. R. Hoare, writing from Point Hope, Alaska, on November 9th, 1908, says:

ALL is well at Point Hope, and the prospects for the winter are encouraging. The natives had a very good whaling season last spring and are well supplied with food. We are much handicapped in our Church work by lack of books. Our stock consists of about fifteen hymn books and seven Prayer Books* of the 1887 edition, and these minus backs and many pages. Our average attendance at church is about 150, and we should have a hard time were it not for the discovery of about fifty evening prayer leaflets sent up in one of the barrels. These have been a great boon and each of them has been carefully bound in sealskin. The people are very proud of them. Fortunately they contain a good selection of hymns. We should also like some more Bibles. There were

* Through the kindness of the New York Bible and Common Prayer Book Society the needed Bibles, Hymnals and Prayer Books will be supplied, though they cannot reach Point Hope before July, when the next freight shipment from San Francisco will be made.

quite a number here, but as I have given one to each person baptized, and there have been forty-four baptisms, there were not enough to go round.

School is going on merrily; the average attendance is sixty-five. This will decrease when the hunting begins. I find they are very good about preparing work at home, a contrast to the Yukon Indians.

¶

This note is indicative of an interesting point of view that might be more widely adopted:

THANK you for the last news of Bishop —. Please put the enclosed check to his account. I was beginning a new check book and I like to have it begin with "Missions."

¶

Archdeacon Smith of Oklahoma says:

I DISCOVERED a group of fourteen communicants at Wanette, Oklahoma the other day. It is a town of about 300 people. This is a sample of the way they are coming into this new State. If you know of a young unmarried priest who can live on \$75 a month please send him to Ardmore to help me in my work in Southern Oklahoma. We need help badly and will appreciate your efforts.

¶

Late in November Archdeacon Stuck left St. John's-in-the-Wilderness and made the overland journey to Fort Yukon, arriving there just before Christmas. He found an abundance of mail awaiting him, which he was disposing of as rapidly as possible with the aid of Miss Anne E. Cady, who joined the mission last summer, and who is a trained stenographer. This experience leads the archdeacon to say:

YOU see I am revelling in the unwonted luxury of a stenographer, and I am strongly of the opinion that it should be required of all women workers who volunteer for Alaska that they familiarize themselves with stenography and typewriting (beside school teaching, trained nursing, post-office business, methods of domestic illumination, cooking and such matters), so that when I make my rounds I may find some one at each place to help me with my correspondence.

THE WRECKING OF THE SAGADA MISSION

BY THE REVEREND JOHN A. STAUNTON, JR.

This article is taken from Mr. Staunton's report to Bishop Brent of the damage done by the typhoon at Sagada last October.

I WILL confine myself to a bare enumeration of the damage done at Sagada and vicinity, for we are still, two days after the storm, entirely cut off from communication with Cervantes and Bontoc. The telegraph and telephone wires are down, all bridges are out in both directions, landslides have obliterated the trails on all sides of us, and even the Igorot mail-carriers have been unable to get through.

In the last ten days three successive typhoons have struck us. The first, from the northeast, on October 4th, was heavier than any I have previously experienced during my seven years in the islands. This storm lifted the roof bodily off our church, timbers, rafters and all. In its fall the roof carried away the clerestory on one side of the building. It is hardly necessary to say that everything in the church exposed to the fury of the wind and the rain was damaged almost to the extent of entire loss. The force of the wind may be inferred from the fact that a water barrel full to the brim was bodily blown off the flat platform on which it stood in the rear of our house.

In this first storm, besides the loss of the church, we suffered heavily otherwise. The grass roof on our house was blown off in patches and the rain poured in. We could not desert the house, as it contained all the possessions with which we had tried to create a "home." Neither could we protect our goods, for there was no protection to be had.

To transfer through the storm to another shelter books, pictures, and our year's supply of provisions, including damageable groceries, was manifestly impossible. We stayed in the house

through the night watching the ruin of it all, hourly expecting to see the roof come off entirely, or worse, to find ourselves pinned under the collapsing framework of the house—the posts of which we knew to be rotten. That this house might fall while it was occupied by us was, you will remember, a possibility which I had made definite in my last annual report. But the wind dropped at last, and with the morning came the sun shining brightly through the uncovered rafters of the roof.

During the night other roofs had been damaged, and our house for workmen in the *pueblo* had entirely collapsed, the posts on which it stood snapping off close to the ground. Before the crash came the occupants of this house had mostly sought shelter elsewhere, but one workman was severely cut on the head by falling timber. The material of which this house was composed was torn to shreds, and boards from it were picked up an eighth of a mile from the place where it had stood. In this same storm the lich-gate at the entrance to the mission property was blown down and broken up; and reports soon arrived from Bagnen that our church there had lost a part of its roof, windows had been broken in, and the interior completely wrecked.

We worked for four days clearing away wreckage and repairing our roof, and had barely finished getting somewhat sheltered again, when on October 9th another typhoon swept over us, this time from the opposite direction. More damage was done by this storm; but our recollection of details is almost obliterated by the next typhoon, which came from the southwest on the 12th and 13th



THE PUEBLA OF SAGADA

and exceeded both the other storms in fury.

If I have made it appear that the first storm of October 4th was severe, I can only describe this latter typhoon by saying that the first was a mere zephyr in comparison. To attempt to describe it is useless. We repeated our former experiences, except that this time we had only damaged property to guard. With a calloused indifference we saw valuable books standing in pools of water, sacks of flour becoming paste; colored water running from curtains and fabrics into bedding and clothing. The main doors of the mission building burst in, tearing the mortising apart. More from the instinct of self-preservation than from hopefulness of the result, we threw our weight against the door in a momentary lull, and nailed boards against the opening; one of the panels of the house burst in; we pried it back and nailed a beam against it; then, with heavy school benches fastened as diagonal struts from the floor to the side walls of the house we waited for the storm to expend itself, which it did after eight hours more of fury.

Indeed there was not much more that the storm could do to us. The rafters had held together, and though they creaked and groaned the wind could not wrench them apart; all door frames throughout the house were out of plumb, due to the sagging of the framework, but in such a general wreck that fact was of little importance; stove-pipes were down, but the boys managed to get something cooked in a stove on the leeward side of the house under a tent of oil-cloth; as for the water which flowed in through the again-opened roof, we had to let it out by boring holes through the floor.

Fortunately for us, though this storm lasted twenty-four hours its worst fury came during daylight. The next morning we heard what it had done to others.

The stream, which ordinarily six inches deep flows through the town of Sagada and finds its outlet through a

limestone cave at one end of the Sagada basin, had risen during the storm till it formed a lake half a mile long and forty to sixty feet deep. The small stream which flows through the canyon on the east of the mission property had risen till it formed a similar lake of even greater depth and extent. Cautiously creeping out of doors and hanging on to projecting rocks to keep from being carried off my feet, I had seen, on the day of the storm, slack water backed up the valley till clear out of sight. Rice terraces ordinarily fifty feet above the stream bed were entirely submerged. Much of the surface of this quickly formed lake was covered, as with a carpet, with the floating *débris* from the fields and forest above. One of our cows failing to reach shelter literally had its life beaten out by the storm.

We learned that in some places houses had been undermined, that in others water had undermined the sides of the mountains till avalanches of earth and rock had come down in which whole clusters of houses had been buried. Up to the present writing reports have come in from only the nearest villages.

In Bagnen and Tacon thirteen persons were killed by falling houses and landslides, and seventeen others were terribly wounded; in Data, it is said, a landslide cut a swathe through the centre of the town, carrying every house before it; the total number of deaths is not yet reported. In Fidelesan three persons were killed. Everywhere houses of the Igorots are unroofed, or blown down, or undermined, or buried, from which the occupants for the most part escaped before the final crash came.

It is impossible to make an accurate estimate of the money loss we have suffered. Damaged personal property cannot be appraised; much of it can never be replaced. But I believe that the loss to the mission and mill will not be less than eight or ten thousand pesos, and an incalculable amount of energy which we have expended here in the last four years to get things running.

THE MEETING OF THE BOARD OF MISSIONS

THE Board of Missions met at the Church Missions House on February 9th, the Bishop of Albany presiding. The following members were present: The Bishops of Albany, New Jersey, West Virginia, Pittsburgh, Central Pennsylvania, Ohio, Massachusetts, Rhode Island, Minnesota, Indianapolis, Chicago, Long Island, Newark and New York; the Rev. Drs. Huntington, Vibbert, Anstice, Alsop, Perry, Stires, Parks, Mann, Smith and the Rev. Mr. Sedgwick and the Rev. Dr. Storrs; Messrs. Low, Chauncey, Thomas, Mansfield and Admiral Mahan, and Messrs. Butler, King, Morris, Lyman and Ryerson. The Bishops of Western New York, Fond du Lac, Atlanta, Vermont, Lexington, Marquette, Duluth, Idaho, the Bishop-coadjutor of Fond du Lac, the Bishops of Salina, Mississippi, Harrisburg, the Bishop-coadjutor of Western Michigan, the Bishops of Milwaukee and the Bishop-coadjutor of Southern Virginia; honorary members were also present, together with Mr. Charles G. Saunders, Dr. Wm. Jay Schieffelin and the Rev. Dr. Wm. Meade Clarke, regularly appointed representatives of the First, Second and Third Missionary Departments—and all the officers.

The Treasurer's report showed that the receipts to February 1st were \$14,173.44 greater than those to the corresponding date last year—a loss of \$1,000 as compared with the sum on January 1st. It is most gratifying, however, that this increase is in contributions from every usual source; an analysis showing no falling off in any item. But even if this increase should continue proportionately for the rest of the fiscal year there would be nothing like an adequate amount received to pay the current appropriations. So impressed was the Board with the condition of the finances

that on the recommendation of its Advisory Committee it adopted the following resolutions:

Resolved: That in view of the fact stated by the Treasurer, that the appropriations for the current fiscal year, including the deficit in the Reserve, amount to \$1,149,121.23, and that taking the contributions for the present year the same as last year, or \$849,636.47, and adding legacies received to date, \$60,459.13, a total of \$910,095.40, there would be a deficiency of \$239,025.83, the Committee recommend to the Board the reaffirming of the resolution passed at the November meeting reading as follows:

Resolved: That new appropriations for maintenance and furtherance of existing work be made for the present, only to meet imperative exigencies as they arise; and that the Church be informed of this action with the hope that immediate and general efforts may be put forth to increase materially our receipts in order that the aggressive work which so needs to be done may soon be vigorously prosecuted. And also

Resolved: That, in furtherance of this matter, the Committee recommend to the Board the appointment of a committee consisting of one member of each of the five committees from whom appropriations are desired, namely, the Standing Committees on Domestic Missions, China and Japan, Africa and Haiti, Porto Rico, Honolulu, etc., and Work among the Negroes—together with one member from the Advisory Committee, to which shall be added the General Secretary and the Treasurer, and that all appropriations desired to be made after the annual appro-

priations shall have been passed in May, be referred to this Committee by the Board at one meeting, and reported upon by them at the next.

After consideration for a month it was determined that the office and work of an Educational Secretary be continued. The Corresponding Secretary has assumed the additional duty at present, but it cannot be long before an Educational Secretary must be elected in the room of the Rev. Mr. Smith, resigned.

The question of new appointments being ever pressing a resolution was adopted that in all instances where women candidates for the mission field are trained at the Board's expense in one of the Deaconess Schools the final appointment to the position sought shall be made only in case the results of the training have proved satisfactory.

Looking forward to the appropriations for the next fiscal year it was determined that the aggregate of appropriation to each field should be subject to the revision of the Board as a Committee of the Whole before the adoption of the budget should be finally considered.

At the request of the Council of the Missionary Department of New England the Board determined that, in its next annual report, the general disbursements of the Board should be further particularized; attention, however, being directed to the fact that most of the items called for by the resolution of the said department have been regularly made known to the Church heretofore in the Board's publications.

The General Secretary presented a communication addressed to the Board of Missions, received from the diocesan convention of California, stating that in spite of overwhelming disaster the Church of God in California still bears aloft the cross of Christ amid the din and toil and moil of a city rising from its ashes, showing that by self-denial, self-crucifixion and self-immolation can the best upbuilding be done for God and man. They then proceed to recount

what has been done for them by and through the Board of Missions, which they speak of as the Board's "abundant liberality" and the bounty of other men of God and of sisters in Christ Jesus in enabling them to replace temporary shelters by temples more worthy of the love of God. The letter is signed by the Bishop of California, the Secretary of the Convention and the Secretary of the House of Churchwomen.

At the December meeting a memorial was received from the Church Students' Missionary Association requesting that the Board appoint two secretaries to visit colleges in the country; the business of such secretaries being in particular to provide for the systematic presentation to students of the work and claim of the Church's missions and its ministry; the Association offering to provide funds sufficient to cover the expense of such appointments for the space of two years. The condition having now been fulfilled and the amount required for two years guaranteed by the said Association, the Board instructed the General Secretary to nominate to it a man and a woman to fill the offices named for the space of two years with the understanding that, at the end of two years, the whole matter should be taken into consideration by the Board with a view to determining whether or not these officers should be made permanent. The General Secretary nominated for the term Deaconess Goodwin, who was duly chosen and, for the time being, the present incumbent of the office, the Rev. John J. Gravatt, Jr., who was also chosen.

A number of the bishops in this country wrote with regard to matters connected with appropriations and appointments, which letters had proper attention. As substitutes, or to fill vacancies, under the Woman's Auxiliary United Offering the following appointments were made: At the request of the Bishop of New Mexico and Arizona Miss Adelaide Price as missionary nurse at Fort Defiance, Arizona; at the request of the

Bishop of Salina Miss Clara B. Graves as housemother at St. John's School; at the request of the Bishop of South Carolina Miss Florence Ward as missionary worker at Summerville, in the room of Miss Aimee Parker, resigned.

At the request of the Bishop of North Carolina permission was given to the Rev. Primus P. Alston to seek special aid for the salaries of the teachers in St. Michael's School, Charlotte, beyond those appropriated by the Board.

The Bishop of Porto Rico says that no one will be surprised to hear that they must have a new church at Mayaguez. On January 20th seven were confirmed in the old coffee warehouse which they rent for \$300. It is high time they had a new church, for the tide is setting their way.

Authority was given the Bishop of Cuba, in charge of the Canal Zone, to employ the Rev. William Cross, lately a missionary in Mexico, to work in the Canal Zone.

Letters were submitted from the Bishops in China, Japan and Africa.

Information was received that the Bishop of Hankow had been able to secure a large plot of ground in the Russian Concession to accommodate the Woman's Training-school, with dwelling houses for the Missionary Clergy and the Choir School.

A leave of absence for six months, after fourteen years of service, was granted at the suggestion of Bishop Kinsolving to the Rev. Americo V. Cabral.

The Bishop of Cuba wrote strongly in commendation of the work of the Rev. Mr. Snively, particularly among the United States soldiers who were just leaving. He presented two for confirmation, one of whom has been received as a postulant for the ministry. He had other candidates, but their regiments were ordered home. The bishop writes of the prospective growth of his work with much confidence.

The following resolutions were adopted on the recommendation of the

Board's Standing Committee on Missionary Meetings:

Resolved: That the Board of Missions has heard with interest and sympathy of the plan proposed by the Laymen's Missionary Movement for an extended series of meetings during the winter of 1909-10, for the purpose of arousing the laymen of various Christian bodies to a greater measure of co-operation with their respective denominational Boards; and further

Resolved: That the Secretaries be requested to co-operate, so far as their other duties will permit, in the proposed series of meetings; and further

Resolved: That the Board invites the Executive Committee of the Laymen's Missionary Movement to send one or more representatives to its March meeting to make a brief statement of the purposes, methods, achievements and plans of the Movement.

The Standing Committee on Audit and Finance reported that they had caused the books and accounts of the Treasurer to be examined and found the same to be correct.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

MR. E. P. ZIEGLER, whose sailing was announced last month, arrived at his station at Cordova on January 18th.

Porto Rico

BISHOP VAN BUREN, coming to the special meeting of the House of Bishops, sailed from San Juan on February 3d and arrived at New York on the 8th.

The Philippines

THE REV. MERCER G. JOHNSTON and wife, returning to the United States after resignation (accepted to date on February 14th) left Manila September 4th sailing from Hong Kong by the steamer *Derfflinger* a few days later.

They sailed from Southampton by the steamer *Kronprinzessen Cecilie* on February 3d and arrived at New York on the 9th.

MISS E. BEATRICE OAKES, on her return to duty after vacation, left her home at Cambridge, Mass., on February 6th and sailed from San Francisco by the steamer *Mongolia* on the 16th.

Africa

At the meeting of the Board of Missions on February 9th Miss Ruth Margaret Dodge, now residing at Hampshire, England, was appointed a missionary teacher in Liberia.

MISS MARGARETTA S. RIDGELY, coming home on vacation, sailed from Cape Mount January 10th and the next day transferred at Freetown, Sierra Leone, to the steamer *Gando*, reaching Liverpool January 28th. She sailed thence on the *Campania* January 30th arrived at New York February 6th and proceeded to her home in Baltimore.

Shanghai

THE REV. AND MRS. ELLIOT H. THOMSON, returning to Shanghai after leave of absence, left Washington, D. C., on February 8th and sailed from San Francisco by the steamer *Mongolia* on the 16th.

THE REV. HENRY A. McNULTY, whose appointment was announced in February, left New York February 18th and sailed from San Francisco by the *Tenyo Maru* on the 26th.

MR. F. C. COOPER, on regular furlough, left Shanghai on January 1st and, travelling by way of the Siberian Railway, joined his wife and children in London on January 18th.

INFORMATION has been received that Miss Steva L. Dodson, on usual furlough, sailed from Shanghai by the steamer *Mongolia* on January 12th and arrived at her home, Wytheville, Va., February 20th.

MISS ELIZABETH W. GRAVES, who sailed from San Francisco December 22d, arrived at Shanghai January 15th.

IMMEDIATELY after a Farewell Service in the chapel of the Church Missions

House on February 8th, Miss Sarah H. Reid left New York and sailed from San Francisco by the steamer *Mongolia* on the 16th.

Hankow

At the request of Bishop Roots, at the stated meeting of the Board of Missions on February 9th, Miss Alice F. Gates was appointed a missionary teacher in the Hankow District, the appointment to take effect upon her graduation from the Church Training and Deaconess House, Philadelphia.

THE Board has been advised of the death at Hankow on Christmas Day of Mrs. T. J. Hollander. The bishop says: "The courageous and reasonable faith of Mrs. Hollander during her last illness was a great blessing to all."

Tokyo

DR. JOHN HOLMES TRINDER has resigned his appointment as missionary physician, announced in the January number.

MISS IRENE P. MANN, who sailed from San Francisco on December 22d, reached Yokohama January 8th and proceeded immediately to her new station at Nikko.

MISS GERTRUDE HEYWOOD, returning after furlough, left her home at Holyoke, Mass., February 7th and sailed from San Francisco by the steamer *Mongolia* on the 16th.

MISS BESSIE MEAD, returning after furlough, sailed from New York by the steamer *Koenig Albert* on January 30th for Naples, expecting to visit the Holy Land *en route* and to arrive in Japan early in April.

Kyoto

At the request of Bishop Partridge, at the meeting of the Board of Missions on February 9th Miss Helen Louise Tetlow was appointed a missionary worker in his district.

MISS SALLY PERRY PECK, returning after vacation, left her home at Northampton, Mass., on February 7th and sailed from San Francisco by the steamer *Mongolia* on the 16th.

Canal Zone

MRS. WILLIAM H. DECKER and her two sons sailed from New York by the steamer *Advance* on February 6th to join her husband in the Canal Zone.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. Cared for at present by secretaries at the Church Missions House.

Department 2. Cared for at present by secretaries at the Church Missions House.

Department 3. The Rev. Thomas J. Garland, Secretary, Church House, Philadelphia.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry Hopkins, D.D., 348 Ashland Boulevard, Chicago.

Department 6. The Rev. C. C. Rollit, D.D., Secretary, Red Wing, Minn.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

The Rev. J. W. Chapman, of Anvik.
Deaconess Sabine, of Anvik.

The Rev. C. E. Rice, of Circle City.
Available for appointments in Departments 5 and 6.

Deaconess Drane, of Ketchikan, in April and May.

Miss L. J. Woods, of Fort Yukon.

China

The Rev. D. T. Huntington, of Ichang.
Miss Steva L. Dodson, of Shanghai.

Japan

The Rev. I. H. Correll, D.D., of Osaka.

The Rev. H. St. George Tucker, of St. Paul's College, Tokyo.

Miss L. H. Boyd, of Tokyo. Available for appointments in Virginia and North Carolina.

Miss B. R. Babcock, of Koriyama. Available for Departments 5, 6 and 7.

Nevada

Bishop Robinson. Address direct at 281 Fourth Avenue, New York.

Porto Rico

Bishop Van Buren. Address direct at 9 Trumbull Street, New Haven, Conn.

Work Among the Southern Mountaineers

The Rev. F. W. Neve, of Virginia.
Address direct at Ivy Depot, Va.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

The Rev. P. P. Alston, of St. Michael's School, Charlotte, N. C. Address direct at 2010 N. 17th Street, Philadelphia, Pa.

Mrs. A. B. Hunter, of St. Augustine's School, Raleigh, N. C. Address direct at 281 Fourth Avenue, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

THE reference in the January number of THE SPIRIT OF MISSIONS to the Spokane "Workingman's Inn" may have unintentionally given to some readers the impression that the inn is diocesan property. This is not the case. The property is owned and controlled by the Rev. William L. Bull. The institution is doing useful work and is helping to commend the Church to Spokane people.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE SEWING-SCHOOL AT AOMORI. GRADUATING CLASS OF 1908.
TEACHERS AND COMMITTEE

THE TRAVELLING SECRETARY

NO. VII. IN THE DISTRICT OF TOKYO

THAT in twenty-one days the Travelling Secretary visited twenty-one mission stations in the District of Tokyo and in the same length of time but ten in the District of Hankow tells a story, not of greater compactness, but of a larger number of stations, nearer together, and reached by rail rather than by boat. The distance travelled was even greater than in Hankow, for Aomori is 456 miles from Tokyo, while Ichang is 400 miles on the Yangtse above Hankow; but in twenty-four hours Aomori may be reached, while at least sixty must be spent on the river between Hankow and Ichang.

The part of Japan which is under

Bishop McKim's episcopal care embraces sixteen provinces, and contains some 12,000,000 of people, 2,000,000 of whom are to be found in the city of Tokyo itself. The size of that city, stretching over ten square miles of territory and gathering, like London, at centres, as Kanda, Hongo, Asakusa, Nihonbashi, the Ginza and Tsukiji, was one of the surprises that came to this visiting Secretary, and she left at the close of her stay, feeling, much as she might after a fortnight spent in that other great metropolis, that she had only begun to see what the city had to show. And yet had she spent her five weeks there and not given three of them to the outside stations she would have failed altogether

in grasping the idea of what the District of Tokyo really is.

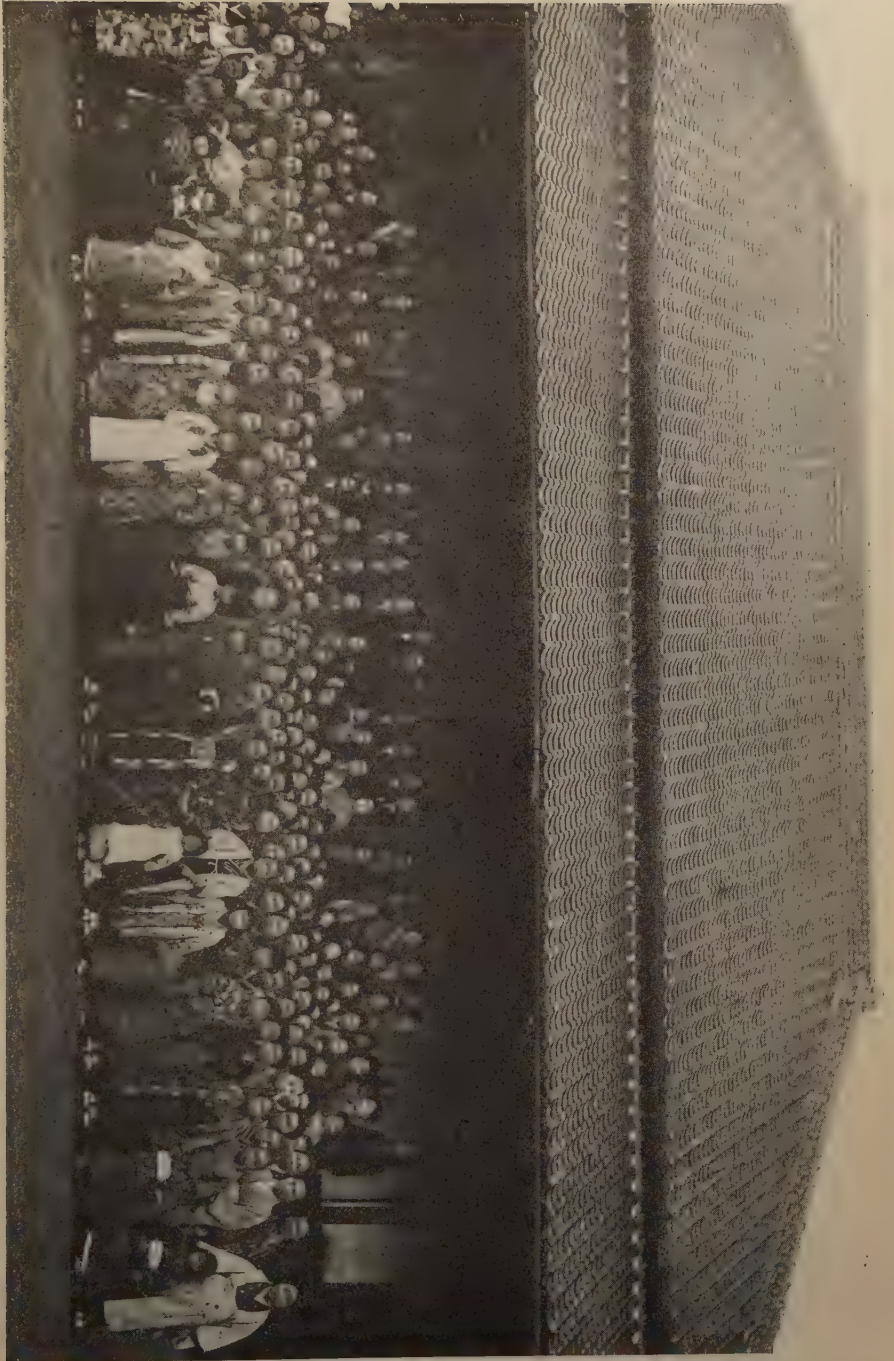
Tokyo like all great cities is a centre, a strategic point, and to the Japanese it is much more than that. The home of their Emperor commands an enthusiastic loyalty and assumes in their eyes an importance which the people of a republic can hardly realize. This explains in great measure what an observant missionary visitor cannot fail to notice, that the Japanese clergy are largely to be found at work in Tokyo, while the outposts are chiefly manned by foreigners. At first sight this is disappointing, until one comprehends the two reasons which tend to bring it about; first, the paramount importance of the city, which the clergy feel in common with their fellow-countrymen, and, second, the peculiar loneliness and trial of their lot, placed alone in a mission in a country province. Whether reared in a Christian home, or having received the Christian faith in later years, they have not the inborn strength which comes from generations of Christian heritage, and the coldness and indifference and active ill-will of neighbors of their own race have naturally a more depressing influence upon them than upon the foreigner who, of his own choice, has made a strange land his home and a strange and perhaps unloving people his brothers. That there is something of self-effacement and nobility of spirit in such a choice the Japanese clergy are beginning to feel, and possibly this is clearest to those who have visited America and seen with their own eyes the home and country which certain of our missionary clergy have exchanged for Japan. For, however, beautiful Japan is to the Japanese and however dear his ancient ways, despite its unpaved streets and low houses, its *kurumas* and its shrines, its moat and imperial gardens, its massive gates and walls, the lettering on shops, the many foreign goods displayed, the frequent foreign dress, the electric systems for trams and lights, the schools and hospitals on every hand, the marvellous postal facilities, all

show that something which we are wont to look upon as the spirit of western civilization has found its way to this vigorous city of the East.

Nor is this to be found in Tokyo alone. Journeying in the north, a young man accosts the foreign traveller, asking in halting English if she is going to Hirosaki or Aomori, and bids good-by as he leaves the train; partly, it may be, to show kindly interest in the foreigner, partly that the foreigner may know he has some English at his command. In one carriage we find a grave, bearded gentleman in correct foreign dress, with overcoat, soft hat, and plaided rug across his knees, while his opposite neighbor, in a soft hat too, wears full Japanese dress and a mackintosh with the hood pulled over his head; and beside him sits a lady with fur-trimmed clogs, white *tabi*, long black coat, gray chenille neckerchief, and gray crêpe *zukin* (or head wrap), smoking her cigarette.

And so we ride away from the great city, following one line of railway through the heart of Japan till it skirts the Japan Sea and brings us to Mutsu Bay, looking out fifty-six miles to Hakodate, and thus making a loop come back along the eastern shores where, beyond tree-clad slopes and rocky points and sandy coves, we look across the Pacific seas toward home.

It was not February when the Secretary made this journey, and the plums were not in bloom; nor April, so she missed the cherry blossoms; nor May nor June, so she could see no wistaria, no peonies or iris. There was no August lotus, and the red of the October maples had faded; even the November chrysanthemums were gone; but dainty red and yellow berries of the *nanten* gave frequent welcome, and the China lily bloomed white and sweet for Christmas. And if she missed the brilliant flora and foliage, as she missed Matsushima, Lake Chuzenji, the Shiba temples and the war museum, which other travellers see, she saw the morning sun bright on the white top of Asama, and the streets and trees



A WELCOME MEETING AT KAWAGOE

of Odate snow-laden under the moon; and she walked on the stern old wall in Wakamatsu, which the nineteen gallant youths could not keep and fled to the woods and killed themselves because they could not keep it. And she saw the castle park in Morioka, and the horse's statue in Sendai which commemorates the brave horses slain in the recent war; and she made friends in Shimmachi and Yamagata and Hachinohe and Yumoto and Tsuchiura and Fuchu, places to the usual traveller unknown, but the memories of which this traveller would be loth to miss.

The journey was made at a time when new troops were being mustered in and old troops mustered out. The stations along the way were decked with flags, and whole towns were there to welcome the return or to speed the departure of their men. Across the fields would appear a group of country folk escorting a new recruit on horseback; by the railroad would stand a horse waiting to receive his master after two years' absence, while the waving of hats and cries of "*Banzai! Banzai!*" cheered on those to whom two years in garrison were a new and untried experience. But it was not these men alone who received the welcomes and farewells. Among Japanese customs is that of meeting friends in coming and speeding them as they go, and missionary travellers like the rest shared in this token of good-will. In rain or shine, early or late, through snow or mud, arriving or departing, friends would surely be on-hand, and often, when riding in *kurumas* to the station, or, once, in the little box sledge over the snow, we would pass our friends in sandals or on clogs, walking cheerfully long distances to the outskirts of the town, that they might see their visitors once more. The clergyman and his wife, the catechist, the mission woman, the foreign missionary, the pupils of boarding, day, Sunday or training-school, the leading members of the congregation, the two or three Christian people who sometimes make up the en-

tire community of Christians, made the visitor from a foreign land feel that she was among her friends.

Of course there were meetings—when can a Travelling Secretary be without them! Among so many it would be impossible to dwell upon every one, but every one was interesting, from the largest, of 450 women gathered through the zeal of our veteran clergyman, Mr. Tai, to the smallest, of four school-girls at Takasaki, where we seemed to realize what the school-girl of Japan may become if along with her knowledge of books shall come a knowledge of the needs of men and how the greatest need of all can be satisfied, and satisfied alone, in the knowledge of and love for and life in Jesus Christ. For unless the men and women who go to Japan as members of the mission actually believe this so absolutely that there be no peradventure in their mind, there is little use for them to go at all.

The actuality of the government of Japan as a paternal government is felt on every hand. In the town of Koriyama where Miss Babcock lived the only foreigner, and of which few readers of THE SPIRIT OF MISSIONS would otherwise have heard, is a school for 1,200 boys, built and sustained by government through the taxes of the people. In the large courtyard is a well, where we saw boys drawing water to wash down the floors, their daily task after school hours have closed. In the same courtyard six spigots give water for the washing of face and hands, reminding us that not so great a number of years ago the three hundred boys of old Winchester washed at one spigot in that venerable close. It is certain that with every quickly coming year Japan will plan more and more in the way of improved conditions for her people. The best earth has to give to man the nation wants for the Japanese. Unless Christian people truly believe that the Japanese, like all other people on the earth, need the best that Heaven has to give, they may as well save themselves the difficulty of

that hard decision and hold back their hands from mission work in Japan. But it is the happy compensation of our missionaries who live in the provinces outside Tokyo to have the sense of the people's need brought to them so intimately that isolation and loneliness, frequent journeying and absence from home, nights at inns and in rented houses, weigh lightly against the constant opportunity for direct evangelistic work, unobstructed by the secondary

Christian in this tiny mission, and will find himself strengthened and warmed.

Or, in a town where a young deacon ministers in his own house, the screen is drawn before the little altar, Sargent's "Prophets" adorn the wall above, while the portrait of the emperor hangs at the side, and men, women and children stand and kneel about the *hibachi*; and amidst the solemn service the household cat steals in and out, reminding one of some old painting of Rubens or Paul



A MEETING OF THE CHRISTIAN WOMEN OF UTSUNOMIYA

claims and diverting interests which city life affords.

It is worth many a personal discomfort to find at one weak mission a gnarled and rugged carpenter who has come down from the mountains, sixteen miles away, to the little gathering of women and kindergarten children, and who says he is going to come into the town to live because in his solitary mountain home he cannot keep his heart warm as he would like, and he must come where sometimes there are Christian services. So he will make the third

Veronese, where among the sacred scenes in the life of our Blessed Lord, the domestic pets play beneath the table and in the foreground of the picture. And enhancing the interest of the scene is the fact that the young deacon who assists the bishop in the service is the son of a *samurai*, who year by year reported to his *daimyo* that no one of his family belonged to the hated sect of Christians. *Samurai* and *daimyo* both are gone, and now this son finds the purpose of his life in teaching his people Christ.

The Travelling Secretary quite under-

stands that a missionary journey which includes Maebashi and Fukushima, Akita, Sendai and Mito demands a report to persons specially interested; but should she tell everything she saw and learned THE SPIRIT OF MISSIONS could not contain her letter, and what would be left for her to tell in those talks which she is already being asked to make on her return? She feels that she can give little more than a general sketch now, to which many a picture in detail can be added later on. So the officer of the Auxiliary to whose gift the church in Maebashi owes so much must be content to hear that the one infant baptism the Secretary attended was witnessed there; the Society of the Double Temple may like to know that the little church in Fukushima it helped to build is one of the prettiest the district owns; the officers and members of the Babies' Branch may rejoice that the kindergarten at Akita is among the best equipped of any in Japan, and that the station, while losing Miss Mead, is happily supplied in Miss Newbold and Miss Correll. The Mito church shows what the interest of Churchwomen visiting Japan may result in, and the women missionaries, wherever found, through the United Offering link the workers in the field with the workers in the Church at home, while church and workers and the beginning of new buildings in Sendai stand peculiarly as tokens of Auxiliary endeavor.

The emphasis placed on woman's work in the country stations—of women foreign and Japanese—and upon the work of catechists, makes the thought of the priesthood of the laity a prominent factor in the Mission's life, while in both country and city we are made to feel that it is the *Nippon Sei Ko Kwai*—the Holy Church of Japan, not the American Church in Japan—that is being built up in the Empire.

To return to the city and the work that centres at the cathedral there. That dignified and most homelike church, which in its English services carries one

back in aspect and atmosphere to the parish churches of thirty years ago, stands on a street of Tsukiji, in old days the home of foreign residents, now rapidly becoming a business community. It is flanked by missionary dwellings, while opposite stand the house where Bishop Schereschewsky lived and worked, the Divinity-school and parish building, and behind it is St. Margaret's. St. Paul's is back of the Divinity-school; St. Luke's just beyond the bishop's house on the north side of the church, and other houses of missionaries and Japanese clergy fill most of the square.

In other parts of the city, far separated from each other, are the little churches long ago built up under Bishop Williams; while Mr. Welbourn and Mr. Tucker are happy in the prospect of new buildings, and Mr. Sweet, Dr. Motoda and Mr. Walke rejoice in new beginnings. On the islands in the river two Sunday-schools for the children of the very poor are held, and in a region near All Saints', Miss Neely conducts in Miss Boyd's absence a hostel for girl students.

Again we cease to debate the question of comparative values. The country kindergarten trains the little child, and when, at eight years of age, the government school claims her, she and her mother at least have heard the Truth. The boy and girl there taught and kept in church and Sunday-school come to the city, and St. Paul's and St. Margaret's and the hostel are their natural homes. From such places and such places only may we expect the supply of men and women who in the future shall return to build up in the country the weak mission from which they sprang, making the vision of the *Nippon Sei Ko Kwai* reality, and carrying the truth which they have gained to peoples whom only the love of Christ can teach the Japanese to love.

The days spent by the Travelling Secretary in Tokyo itself were all too brief and all too full. With the missionaries in their homes she felt carried back to the many Christian homes of our own

great cities, and realized anew that missionaries are people like the people there, so situated that the Christian life must be lived where common things may be sanctified and pleasure be made service, if one will. Our city missionaries, whose days are overcrowded with such tasks as the upbuilding of a university like St. Paul's or of such a hospital as St. Luke's, whose dreams are of great possessions such as Columbia and our own St. Luke's in New York have, while making the constant effort to realize these dreams, give unstintedly an ever growing skill for the benefit of poor Japanese patients, or in the humblest chapel minister the Body and Blood of Christ to a few of His little ones, or devote hardly spared hours to social intercourse with men and women of their own race, who sometimes question why an Anglo-Saxon Christian thinks such work worth while. If only a few of the able in the Church at home could see Tokyo and our mission and that dream of the future as the eyes of even a passing traveller beholds them, what royal enter-

prises might be undertaken for the King in whose sight Japan, as America, must be dear!

On the last day of this traveller's visit she went to the great temple Asakusa, approached by a broad and long midway with hundreds of booths on either side. Leading from it are narrow streets where fortune-tellers have their stands, and gamblers play, and evil things abound. In the temple court pigeons flock in crowds, and the visitor buys beans to feed the birds that live unharmed by any. On the temple floor the cocks strut to and fro (1909 is the Year of the Cock in Japan); and before the shrine people pass in throngs. They clap their hands to attract the notice of the gods; men raise their hats; the women kneel and bow; men in foreign dress, boys with student caps, do reverence. Outside the sacred spot sits the figure of the great doctor—*Binzuru Sama*—features worn and limbs polished in the course of years. A man goes up to him, and rubs the knee of the wooden image and then his own, and drops a coin and



GRADUATES OF THE AOMORI SEWING SCHOOL AT CEREMONIAL TEA

goes away. So, in the midst of new Japan we find the old.

And yet we saw the school taught by Miss Tsuda, one of our Christian women trained at Bryn Mawr, and the sweet home for orphan and imbecile children whom Mr. Ishii has spent long years in learning how to help. We saw Araki San giving out in St. Luke's Hospital what she gained in Richmond; and in St. Paul's, Dr. Motoda associated with Mr. Tucker in his great enterprise; and in St. Margaret's Mr. Koyabashi and Mrs. Komiya and Miss Kurokawa training girls into a Christian womanhood, and others who, in church or school or hospital or in direct evangelistic work, are showing forth to their people the life and teaching of our Lord. And those who do this service have learned of Christ, or have been trained in homes made Christian, in the space of one man's lifetime. And what the present sees the future may see, and more.

The District of Tokyo has gone its way quietly. It has not often asked large things of the Church at home; and yet some readers of *THE SPIRIT OF MISSIONS* may remember its patient bishop saying years ago that the time was ripe for action. In China, Japanese are helping in the advance movements of the day; in Japan—and in our own mission—Chinese are learning of the Japanese; if more and more they go to the aid of China, it is a Christian learning and civilization they should carry there.

Again and again in journeying in the north during the second week in Advent, the Epistle for the second Sunday was read in church and mission room, "that we through patience and comfort of the Scriptures might have hope." The missionaries in Tokyo have had long patience; their people, like the mountain carpenter, are learning through them the comfort the Scriptures give; their hope for the Church in Japan, its present and its future, the Church at home may in part fulfil.

There were two words often spoken by the Travelling Secretary as she spent her

five weeks in the District of Tokyo, words whose English equivalent the kindness of the bishop and his foreign force found use for, and which every visit and meeting, every friendly gift, and every remembrance of Mrs. Twing in the Auxiliary which she introduced and whose work is so blessed in the district, brought to her lips. With them, addressed once more to many whom it is her great pleasure now to know so well, she will bring this imperfect story to its close:

Arigato: Sayonara: Thank you, and good-bye.

THE OFFICERS' CONFERENCES

THE February Conference was devoted to a Quiet Hour conducted by Dr. Lloyd, preceded by the usual business. Mrs. Hutchins, president of the Long Island branch, presiding. There were present officers from: Connecticut, 3; Chicago, 1; Long Island, 5; Massachusetts, 1; Newark, 4; New York, 7 (3 Juniors); Oregon, 1; Pennsylvania, 2 (1 Junior); Maryland, 1 (Junior); Southern Ohio, 1. The March Conference will be held on Thursday, March 18, at 10:30. The subject will be: "The Use of the Bible as a Missionary Text-book."



Writing of St. Andrew's Mission School, Mayaguez, Porto Rico, Bishop Van Buren says of the teacher:

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William L. De Rossett, Gen.	10 00

Easton

Ap. \$24.07; Sp. \$16.50

DORCHESTER Co.— <i>Great Choptank Parish, Christ Church</i> : Dom., \$5; Frn., \$5	10 00
St. Stephen's Parish, St. Stephen's: Gen.	5 07
KENT Co. (Shrewsbury)—Branch Wo. Aux., Rt. Rev. W. H. Hare's work, South Dakota, \$5; Sp. for Miss Thackara, for hospital, Fort Defiance, Arizona, \$11.50; Sp. for Thomas C. Wetmore, Asheville, \$5	21 50
SOMERSET Co.— <i>St. Bartholomew's Parish, St. John's S. S.</i> : Gen.	2 00
WORCESTER Co. (Pocomoke City)— <i>St. Mary's</i> : Gen.	2 00

Florida

Ap. \$20.00

ST. AUGUSTINE— <i>Catherine Holmes Balch</i> , Dom. and Frn.	20 00
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Fond du Lac

Ap. \$7.00

MARINETTE— <i>St. Paul's</i> : Dom.	7 00
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Georgia

Ap. \$74.42; Sp. \$47.00

AMERICUS— <i>Calvary</i> : Dom., \$5.77; Frn., \$2.75	8 52
AUGUSTA— <i>Atonement</i> : Wo. Aux., Alaska, \$2.50; Philippines, \$2.50	5 00

<i>Church of the Good Shepherd</i> : Junior Aux., Frn., \$7; Gen., \$5.....	12 00
BRUNSWICK— <i>St. Mark's</i> : Gen.....	6 05
DARIEN— <i>St. Andrew's</i> : Wo. Aux., Gen. (of which from Junior Aux., \$1)	8 00
PENNICK— <i>Church of the Good Shepherd</i> : Gen.....	1 00
SAVANNAH— <i>St. John's</i> : Wo. Aux., salary of Miss Crummer, Shanghai, \$10; salary of Miss Sabine, Alaska, \$10	20 00
<i>St. Paul's</i> : Gen.....	5 00
<i>St. Stephen's</i> S. S.: Sp. for Mann Memorial Hall, Shanghai.....	3 00
THOMASVILLE— <i>Church of the Good Shepherd</i> : \$1.65, S. S., 99 cts., Day-school, \$1.86, Frn.....	4 50
<i>St. Thomas's</i> : Sp. for sufferers in Italy	44 00
WATCROSS— <i>Grace</i> : Frn.....	4 35

Harrisburg

Ap. \$95.86

BERWICK— <i>Christ Church</i> : Gen.....	4 51
HARRISBURG— <i>St. Paul's</i> : Gen.....	22 35
WILLIAMSPORT— <i>St. John's</i> : Frn.....	4 00
YORK— <i>St. John's</i> : Gen.....	15 00
MISCELLANEOUS—Junior Aux., Gen....	50 00

Indianapolis

Ap. \$94.49; Sp. \$40.00

INDIANAPOLIS — <i>St. David's</i> : Gen., \$22.80; Sp. for Building Fund, chapel at Ceballo, Cuba, \$25.....	47 80
NEW ALBANY— <i>St. Paul's</i> : Gen.....	10 09
NEW CASTLE— <i>St. James's</i> : Gen.....	5 50
TERRE HAUTE— <i>St. Stephen's</i> : Gen.....	21 10
MISCELLANEOUS—Branch Wo. Aux., Sp. for Rev. C. E. Betticher, Tanana Valley Mission, Alaska.....	15 00
Babies' Branch, Akita Kindergarten, Tokyo, \$10; Utah, \$15; Indianapolis, \$10.....	35 00

Iowa

Ap. \$35.22

BURLINGTON — <i>Christ Church</i> : Wo. Aux., salary of Miss Babcock, Tokyo.....	10 00
CEDAR RAPIDS— <i>Grace</i> : Wo. Aux., Gen.....	10 00
CLINTON— <i>St. John's</i> : Gen.....	9 42
CRESTON— <i>St. Paul's</i> : Gen.....	4 25
MAPLETON— <i>Trinity Church</i> : Gen....	11 55

Kansas

Ap. \$133.72

ATCHISON— <i>Trinity Church</i> : Gen.....	110 00
BURLINGTON—"A Friend," Dom. and Frn.....	12 50
CHANUTE— <i>Grace</i> : Dom.....	2 22
ELGIN— <i>Grace</i> : Gen.....	2 80
INDEPENDENCE— <i>Epiphany</i> : Gen.....	6 42

Kansas City

Ap. \$143.42

JOPLIN— <i>St. Philip's</i> : Gen.....	2 05
MOUNTAIN GROVE— <i>St. Mark's</i> S. S.: Gen.....	62
SPRINGFIELD — <i>Christ Church</i> : Wo. Aux., <i>St. Paul's</i> College, Tokyo....	25 00
<i>St. Joseph</i> — <i>Christ Church</i> : Gen., \$75; Wo. Aux., mission, Wush. Shanghai, \$25; Junior Aux., Gen., \$2.50	102 50
MISCELLANEOUS — Branch Wo. Aux., offering of the day, October 22d, 1908, Gen.....	13 25

Kentucky

Ap. \$324.45; Sp. \$25.00

LOUISVILLE— <i>Christ Church Cathedral</i> : Frn., \$177.95; Mrs. Sidney Hewitt, Indian, \$5; Rev. C. E. Craik, D.D., Sp. for altar and reredos, to be erected in cathedral, Havana, memorial to Bishop Whipple, \$5; Wo. Aux., Sp. for cathedral site, Manila, Philippine Islands, \$10.....	197 95
<i>St. Andrew's</i> : Wo. Aux., salary of Mrs. Dennis, Africa, \$50; Brazil, \$12.50	62 50
<i>St. Paul's</i> : Wo. Aux., Gen., \$65; Sp. for cathedral site, Manila, Philippine Islands, \$10.....	75 00
<i>St. Stephen's</i> : Wo. Aux., Gen.....	2 00
<i>St. Thomas's</i> : Gen.....	10 00
PEWEE VALLEY— <i>St. James's</i> S. S.: Alaska	2 00

Lexington

Ap. \$20.00 Sp. \$5.36

CORBIN— <i>St. John's</i> : Gen.....	5 00
DANVILLE— <i>Trinity Church</i> : Dom.....	15 00
LEXINGTON— <i>Christ Church Cathedral</i> S. S.: Sp. for Mann Memorial Hall, Shanghai	5 36

Long Island

Ap. \$352.55; Sp. \$162.37

ASTORIA— <i>St. George's</i> : Wo. Aux., Sp. for sewing teacher's salary, <i>St. Augustine's</i> School, Raleigh, North Carolina, \$3; S. S., Sp. for school equipment, Mann Memorial Hall, Shanghai, \$4.01.....	7 01
BRIDGEHAMPTON— <i>St. Ann's</i> : Gen.....	30 00
BROOKLYN— <i>Calvary S. S.</i> : Gen.....	4 00
<i>Christ Church</i> (Clinton Street): Wo. Aux., Sp. for sewing teacher's salary, <i>St. Augustine's</i> School, Raleigh, North Carolina.....	8 00
<i>Grace</i> (Heights)—Wo. Aux., Sp. for sewing teacher's salary, <i>St. Augustine's</i> School, Raleigh, North Carolina	4 00
<i>Grace</i> (E. D.): Wo. Aux., Sp. for sewing teacher's salary, <i>St. Augustine's</i> School, Raleigh, North Carolina	2 00
<i>Holy Cross Mission</i> : Gen.....	15 00
<i>Church of the Redeemer</i> : Sp. for Nevada	35 00
<i>St. Ann's</i> : S. T. Rawhat, Sp. for Sagada Typhoon Fund, Philippine Islands	50 00
<i>St. Clement's</i> S. S.: Idaho, 91 cts.; Philippines, \$2.44; Sacramento, \$10.78; Porto Rico, \$1.84; Southern Florida, \$1.64; Alaska, \$1.20; Tokyo, \$3.24; Sp. for Rev. F. C. Hughson's work at Sewanee, Tennessee, \$4.95.....	27 00
<i>St. John's</i> : Gen.....	73 25
<i>St. Mark's</i> (Adelphi Street): Wo. Aux., Sp. for sewing teacher's salary, <i>St. Augustine's</i> School, Raleigh, North Carolina.....	5 00
<i>St. Matthew's</i> S. S.: Dom., \$2.61; Frn., \$2.60.....	5 21
<i>St. Michael's</i> : Dom. and Frn.....	73 51
<i>St. Peter's</i> : Wo. Aux., Sp. for sewing teacher's salary, <i>St. Augustine's</i> School, Raleigh, North Carolina....	3 00
<i>Transfiguration</i> : <i>St. Elizabeth's</i> Guild, Sp. for Henry Forrester's Memorial Fund, Chihuahua, Mexico.....	3 50
A. Houston, Gen.....	5 00
Neville N. McEvoy, Dom.....	5 00
Mrs. C. L. Underhill, Dom., \$2; Frn., \$2.....	4 00

COLLEGE POINT— <i>St. Paul's Chapel</i> : Gen.	23 00
EAST HAMPTON— <i>St. Luke's</i> : Dom.. \$62.76; S. S., Sp. for equipment dormitory, Mann Memorial Hall, Shanghai, \$10.	72 76
FAR ROCKAWAY— <i>St. John's</i> : Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina.	2 00
FREETOWN— <i>Mission S. S.</i> : Sp. for equipment of dormitory, Mann Memorial Hall, Shanghai.	10 00
ISLIP— <i>St. Mark's</i> : Wo. Aux., Sp. for sewing teacher's salary, St. August- ine's School, Raleigh, North Caro- lina.	3 00
LAWRENCE—"A Friend," Sp. for equipment, Mann Memorial Hall, Shanghai.	10 00
LYNBROOK— <i>Christ Church S. S.</i> : Gen. MERRICK— <i>Church of the Redeemer S.</i> S.: Frn.	1 68 3 84
NORTHEAST— <i>Trinity Church</i> : Sp. for earthquake sufferers in Italy.	4 51
RICHMOND HILL— <i>Resurrection</i> : Gen.. ROCKVILLE CENTRE— <i>Ascension S. S.</i> : Gen.	6 32 3 74
WEST ISLIP— <i>Christ Church S. S.</i> : Gen.	14 19

Los Angeles

Ap. \$275.00

PASADENA— <i>All Saints</i> : Dom. and Frn.	275 00
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Louisiana

Ap. \$272.35; Sp. \$39.29

GIBSON— <i>St. Anna's</i> : Gen.	1 65
MONROE— <i>Grace</i> : Gen.	5 00
NEW ORLEANS — <i>Annunciation</i> : Wo. Aux., Miss Suthon's salary, Kyoto.. <i>Christ Church</i> : Mrs. Henry W. Con- ner, for Rev. Mr. Ancell's Mission, Shanghai, \$5; Wo. Aux., Miss Suthon's salary, Kyoto, 55 cts.	10 5 55
<i>Grace</i> : Wo. Aux., Miss Suthon's sal- ary, Kyoto, 25 cts.; Gen., 25 cts.	50
<i>Mt. Olivet S. S.</i> : Sp. for Rev. W. S. Claiborne, Sewanee, Tennessee, for Battle Creek and Jump Off.	8 59
<i>St. George's</i> : Wo. Aux., salary of Miss Suthon, Kyoto.	10
<i>St. John's</i> : Wo. Aux., Miss Suthon's salary, Kyoto, 5 cts.; Gen., 10 cts.	15
<i>St. Paul's</i> : Gen., \$200; Wo. Aux., Miss Suthon's salary, Kyoto, \$10.	210 00
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto, \$5; S. S., Sp. Mann Memorial Hall, Shanghai, \$16.70; S. S., Rev. I. H. Correll's work, Tsu, Kyoto, \$30; Junior Aux., Sp. for mountain work of the Rev. Alexander Patterson, Beattyville, Diocese of Lexington, \$2; Sp. for salary of teacher in the mission school, Saluda, Asheville, \$2.	55 70
SHEVEPORT — <i>St. Mark's</i> : Gen., \$13.80; S. S., Sp. for Mann Memori- al Hall, Shanghai, \$10.	23 80
SLAUGHTERS—John Collins, Gen.	50

Maine

Ap. \$35.64; Sp. \$15.00

AUGUSTA— <i>St. Barnabas's</i> : Frn.	5 00
BANGOR— <i>St. John's</i> : Gen.	6 94
DENNISTOWN — <i>Emmanuel Church</i> : Gen.	3 00
MISCELLANEOUS—Babies' Branch, Gen., \$15.70; Akita Kindergarten, Tokyo, \$5; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North	

Carolina, \$5; Sp. for St. Paul's School, Lawrenceville, Southern Vir- ginia, \$5; Sp. for children's ward, Chinese Annex, St. Luke's Hospital, San Francisco, \$5.	35 70
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Marquette

Ap. \$16.70

ISHPEMING— <i>Grace</i> : Gen.	9 45
MARQUETTE— <i>St. Paul's</i> : Wo. Aux., work of Rev. B. L. Ancell, Shang- hai.	5 00
WILSON— <i>Zion</i> : Gen.	2 25

Maryland

Ap. \$2,590.97; Sp. \$346.21

ANNE ARUNDEL Co.— <i>Christ Church</i> (West River): Wo. Aux., Alaska, \$40; Sp. for work among the miners under Bishop Funsten, Idaho, \$40.	80 00
BALTIMORE— <i>Christ Church S. S.</i> : Boone College, Wuchang, Hankow, \$40; Gen., \$20; Sp. for Girls' School, Salt Lake City, Utah, \$40.	100 00
<i>Emmanuel Church</i> : Dom., \$635.88; Frn., \$1,124.97; Wo. Aux., "A. M. Randolph" (Graduate) scholarship, South Dakota, \$60; teacher's salary, St. Mary's School, South Dakota, \$100; "Mary Randolph" scholarship, Hooker Memorial School, Mexico, \$100; "Helen Whitridge" scholar- ship, Church Training-school, Shanghai, \$50; Sp. for "J. H. Ec- clesston" scholarship, St. Mary's Or- phanage, Shanghai, \$15.	2,085 85
<i>Guardian Angel Chapel</i> : Sp. for Mann Memorial Hall, Shanghai.	5 00
<i>Memorial</i> : Wo. Aux., woman mission- ary among the Indians, South Da- kota.	25 00
<i>St. Andrew's</i> : Dom.	43 00
<i>St. Luke's</i> : Frn.	35 71
<i>St. Paul's</i> : Wo. Aux., Sp. for organ, for Rev. W. H. Smart, Tokyo, \$35.50; Sp. for St. John's Univer- sity Building Fund, Shanghai, \$10.	45 50
<i>St. Paul's Chapel S. S.</i> : Sp. for the school-room equipment of a student, Mann Memorial Hall, Shanghai.	5 00
<i>St. Stephen-the-Martyr</i> : Dom., \$3.06; Frn., \$3.06.	6 12
Children of the late Llewellyn Mil- ler, Sp. for "Mary Summers Miller" bed, St. Mary's Orphanage, Shang- hai.	45 00
"A Friend," Gen.	10 00
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.	10 00
"A Friend to the Cause," Gen.	4 00
Mite Chest, No. 6,417, Dom.	3 00
BALTIMORE Co. — <i>St. Mark's-on-the- Hill</i> (Pikesville): Dom. and Frn.	20 00
<i>St. Timothy's</i> (Catonsville): Wo. Aux., Gen.	4 00
<i>Transfiguration</i> (West Arlington): Alaska, \$15; Hankow, \$14.25.	29 25
<i>Trinity Church</i> (Towson): Wo. Aux., Sp. for Manila Cathedral site, Philippine Islands, \$5; S. S., for Bishop Graves's work, Shanghai, \$10.	15 00
(Woodbrook)—William F. Cochran, Jr., Sp. for erection of a chapel at Silver Bay, Albany.	100 00
FREDERICK Co.— <i>All Saints</i> (Freder- ick): Dom., \$9.41; Indian, \$2.50; Colored, \$3.75; Frn., \$10.75; Mex- ico, \$2.60; Brazil, \$4.75; Wo. Aux., Five-cent Collection, Indian, \$3.75; Frn., \$8.75; Mexico, \$5.	49 26
HARFORD Co.— <i>Emmanuel Church</i> (Bel Air): Gen.	50 00
HOWARD Co. — <i>St. John's</i> (Ellicott	

City): Dom.	5 00
St. John's Mission S. S.: Gen.	13 68
St. Mark's (Highland): Gen.	6 10
HOWARD AND ANNE ARUNDEL Co's.— Trinity Church S. S. (Dorsey): "Trinity" scholarship, St. Augustine's School, Africa.	25 00
WASHINGTON Co.—St. John's (Hagerstown): Wo. Aux., Sp. for Mann Memorial Hall, Shanghai.	12 81
MISCELLANEOUS—Junior Aux., Sp. for Mann Memorial Hall, Shanghai.	22 90

Massachusetts

Ap. \$5,205.71; Sp. \$661.35

AMESBURY—St. James's: Gen.	5 00	ber," for salary of Miss Woodruff, West Africa, \$5; Sp. for Industrial School, Cape Mount, West Africa, \$2.	12 00
ATTLEBORO—All Saints': Dom. and Frn.	20 47	St. James's: Wo. Aux., "A Member," for salary of Miss Woodruff, West Africa.	10 00
AYER—St. Andrew's: Wo. Aux., Isle of Pines, Cuba.	3 00	St. John's: Wo. Aux., Sp. for Life Insurance, Rev. T. S. Tyng, Kyoto. .	12 50
BOSTON—All Saints' (Dorchester): (Apportionment 1907-08) Gen.	200 00	St. Peter's S. S.: Sp. for Mann Memorial, St. John's University, Shanghai.	2 17
Ascension: Gen.	47 47	CAMBRIDGEPORT—Fred K. Collins, Gen.	10 00
Emmanuel Church (West Roxbury): Gen., \$10; Wo. Aux., Hooker School, Mexico, \$2; salary of Miss Woodruff, West Africa, \$1.	13 00	CHELSEA—St. Luke's: Wo. Aux., Medical work, Tokyo, \$2; "A Member," Wo. Aux., Soochow Mission, Shanghai, \$2.	4 00
Church of the Messiah: Gen.	62 50	COHASSET—St. Stephen's: Wo. Aux., salary of Miss Woodruff, West Africa.	9 00
Church of the Redeemer S. S. (South): Gen.	35 46	CONCORD—Trinity Church: Gen.	20 50
St. James's (Roxbury): Wo. Aux., salary of Miss Woodruff, West Africa.	5 00	DEDHAM — St. Paul's: Dom. and Frn., \$350.85; Wo. Aux., Medical work, Tokyo, \$5; Hooker School, Mexico, \$5; Isle of Pines, Cuba, \$5; Haiti, \$5.	370 85
St. John's (Roxbury): Girls' Friendly Society, for Dr. Jeffries' work, St. Luke's Hospital, Shanghai.	8 50	FALMOUTH—Church of the Messiah (Wood's Hole): Dom., \$14.37; Frn., \$16.26; Gen., \$34.86.	65 49
St. Mark's (Dorchester): (Apportionment 1907-08) Gen.	24 20	GLOUCESTER—St. John's: Wo. Aux., salary of Miss Woodruff, West Africa, \$5; Medical work, Tokyo, \$10.	15 00
St. Mary's (Dorchester): Wo. Aux., Soochow Mission, Shanghai.	10 00	HAVERHILL—Trinity Church: Wo. Aux., salary of Miss Woodruff, West Africa.	5 00
St. Paul's: Gen., \$281.05; Dr. W. N. Bullard, \$50; Mrs. W. N. Bullard, \$10; Sp. for Anking Fund, Hankow, Wo. Aux., "A Member," Sp. for Rev. P. E. Jones, Haiti, for organ, \$25. .	366 05	IPSWICH — Ascension: Wo. Aux., salary of Miss Woodruff, West Africa.	5 00
Trinity Church: Dom., \$2,557.34; for Bishop Brent's work, Philippine Islands, \$100; for Bishop Restarick's work, Honolulu, \$100; for Bishop Rowe's work, Alaska, \$100; for work in Philippines, \$32; for mountain whites in the South, \$511; Sp. for Bishop Van Buren, Porto Rico, \$5; Mrs. C. M. Flske, Sp. for Anking Fund, Hankow, \$100; Wo. Aux. Members, Sp. for St. John's University, Shanghai, \$25.	3,530 34	LAWRENCE—Grace S. S.: Gen.	53 79
Mrs. Walter C. Baylies, "Ruth Baylies" scholarship, Cape Palmas Orphan Asylum, Africa.	50 00	LYNN—Incarnation S. S.: Gen.	5 00
Miss Ethel Stockton, Sp. for Manila Cathedral site, Philippine Islands. .	10 00	St. Stephen's Church School: Sp. for Mann Memorial Hall, St. John's University, Shanghai.	2 00
Through Mrs. Henry Parkman, Mrs. B. S. Russell, Miss Cornelia F. Walcott, Miss Alice Parker, Mr. and Mrs. Parkman, Sp. for Manila Cathedral site, Philippine Islands. .	100 00	MANSFIELD—St. John the Evangelist Mission: Gen.	13 57
Through Miss Elizabeth Tilton, \$55; through Miss Sears, \$10; Sp. for Manila Cathedral site, Philippine Islands.	65 00	MATTAPOISETT—St. Philip's: Wo. Aux., Soochow Mission, Shanghai.	2 00
L. S. Tuckerman, Sp. for Church Extension Fund, Porto Rico.	5 00	Mary W. Barnard, Sp. at discretion of Bishop Rowe, Alaska.	2 00
Mrs. Ruth A. Beach, Sp. for Mann Hall, St. John's University, Shanghai.	25 00	NATICK—St. Paul's: Wo. Aux., Sp. for Industrial School, Cape Mount, West Africa.	1 10
BROOKLINE—St. Paul's: Wo. Aux., Hooker School, Mexico, \$5; salary of Miss Woodruff, West Africa, \$5; Soochow Mission, Shanghai, \$3.	13 00	NEEDHAM HEIGHTS—Christ Church S. S.: Gen.	28 00
Hon. Chas. R. Codman, Sp. for Church Extension Fund, Porto Rico. .	10 00	NEW BEDFORD—Grace: Mrs. Wm. N. Swift, "Francis Hathaway" scholarship, St. John's School, West Africa, \$25; salary of Rev. N. Matthews, Africa, \$25; Wo. Aux., salary of Miss Woodruff, West Africa, \$10; Hooker School, Mexico, \$15; Wo. Aux., "A Member," Medical work, Tokyo, \$10; In Memoriam, S. E. Rodman, salary of Miss Woodruff, West Africa, \$10; S. S., Sp. for dormitory equipment of student, Mann Memorial Hall, St. John's University, Shanghai, \$10.	105 00
CAMBRIDGE—Christ Church: "A Member," Gen., \$5; Wo. Aux., "A Mem-		NEWBURYPORT—St. Paul's: Wo. Aux., Sp. for Anking Fund, Hankow.	100 00
		NEWTON—Church of the Good Shepherd S. S. (Waban): Sp. for Bishop Van Buren Hospital, Porto Rico. .	5 93
		Church of the Redeemer (Chestnut Hill): Wo. Aux., Hooker School, Mexico, \$10; Sp. for Life Insurance, Rev. T. S. Tyng, Kyoto, \$5; Sp. for St. Mary's Orphanage, Shanghai, \$5.	20 00
		Church of the Messiah (West and Auburndale): Dom., \$5.50; Frn., \$10.20; Colored, \$1.50; Japan, \$10; China, \$10.	37 20
		QUINCY—Christ Church S.S. and Trinity S. S. (Weymouth): Sp. for Mann Memorial Hall, Shanghai.	3 65

<i>St. Chrysostom's S. S.</i> (Wollaston):	
Gen.	21 00
SOUTH GROVELAND— <i>St. James's</i> : Gen.	7 28
SWANSEA— <i>Christ Church</i> : (Appor-	
tionment 1907-08) Dom.	31 20
TAUNTON— <i>St. Thomas's S. S.</i> : for	
support of Indian girl, St. Mary's	
School, South Dakota, \$60; Sp. for	
Mann Memorial Hall, Shanghai, \$5.	65 00
MISCELLANEOUS—Wo. Aux., Susan H.	
Page Bequest, salary of Miss Wood-	
ruff, West Africa	17 50
Wo. Aux., Gen.	40 34
Wo. Aux., Sp. for Miss Wheeler,	
N. Augustine's School, Raleigh,	
N. C., \$50; Mrs. Ed. Abbott,	
"Thanksgiving" scholarship, Hooker	
School, Mexico, \$80.	130 00
Rt. Rev. Wm. Lawrence, D.D., Sp.	
for Bishop Whipple Memorial Cathed-	
ral, Havana, Cuba.	25 00

Michigan

Ap. \$1,413.07; Sp. \$55.75

BAY CITY— <i>Trinity Church</i> : Wo. Aux.,	
Alaska, \$5; Gen., \$20.	25 00
DEARBORN— <i>Christ Church</i> : Gen.	2 15
DETROIT— <i>Christ Church</i> : Dom. and	
Frn., \$527.62; Wo. Aux., Alaska,	
\$35; Philippines, \$25.	587 62
Ephphatha: Deaf-Mute Mission, Gen.	
Grace: Wo. Aux., Alaska, \$15; Gen.,	
\$3.	18 00
Church of the Messiah: Wo. Aux.,	
Sp. for Rev. C. E. Bettecher, for	
Tanana Valley Mission, Alaska.	3 75
St. Andrew's: Wo. Aux., Sp. for Rev.	
C. E. Bettecher, for Tanana Valley	
Mission, Alaska.	6 00
St. James's: St. Mary's Guild, Wo.	
Aux., Alaska, \$7; St. Paul's School,	
Lawrenceville, Southern Virginia,	
\$1; St. Augustine's School, Raleigh,	
North Carolina, \$1.	9 00
St. John's: Dom., \$340.26; Frn.,	
\$336.24; Gen., \$60.29; Wo. Aux.,	
"A Member," Sp. for Hospital	
Fund, North Dallas, \$1; Mrs. Minor,	
Sp. for Rev. C. E. Bettecher, for	
Tanana Valley Mission, Alaska,	
\$10; S. S., Sp. for Valley Forge	
Church, Pennsylvania, \$8.	755 79
St. Joseph's: Wo. Aux., Sp. for Rev.	
C. E. Bettecher, for Tanana Valley	
Mission, Alaska.	2 00
St. Paul's: Wo. Aux., Sp. for Rev. C.	
E. Bettecher, for Tanana Valley	
Mission, Alaska (of which Mrs.	
Mason, \$5; "A Member," \$5).	10 00
Through Miss Frances Sibley, Sp.	
for Manila Cathedral site, Philippine	
Islands.	10 00
HIGHLAND PARK— <i>St. Alban's</i> : Frn.	4 36
LEXINGTON— <i>Church of the Good Shep-</i>	
<i>herd</i> : Gen.	5 55
PONTIAC— <i>All Saints' S. S.</i> : Sp. for	
Mann Memorial Hall, St. John's	
University, Shanghai.	5 00
ROCHESTER— <i>St. Philip's Mission</i> : Gen.	
2 00	
SAGINAW— <i>Calvary Memorial</i> : Gen.	2 11
St. John's: (W. S.) Gen.	17 74
WAYNE— <i>St. John's</i> : Gen.	75

Michigan City

Ap. \$16.00; Sp. \$24.86

FT. WAYNE— <i>Trinity Church</i> : Dom.	
and Frn.	16 00
LIMA— <i>Hove School</i> : Sp. for Mann	
Memorial Hall, St. John's Univer-	
sity, Shanghai.	24 86

Milwaukee

Ap. \$156.75

HUDSON— <i>St. Paul's</i> : Gen.	2 15
KENOSHA— <i>St. Matthew's</i> : Dom.,	
\$11.20; S. S., Gen., \$5.	16 20
MILWAUKEE— <i>St. James's</i> : Dom., \$22.-	
75; Frn., \$34.96.	57 71
Joint Missionary Meeting held in	
St. Paul's Church, Gen.	25 44
RACINE— <i>St. Stephen's</i> : Gen.	2 50
STAR PRAIRIE— <i>St. John Baptist S. S.</i> :	
Birthday Offering for Day-school in	
China.	2 75
MISCELLANEOUS—Wo. Aux., St. Paul's	
School, Lawrenceville, Southern Vir-	
ginia.	50 00

Minnesota

Ap. \$42.18; Sp. \$47.48

BASS WOOD GROVE— <i>St. Mary's</i> : Gen.	4 00
FAIRMONT— <i>St. Martin's</i> : Gen.	9 50
MINNEAPOLIS— <i>All Saints' S. S.</i> : Sp.	
for Mann Memorial Fund, Shanghai	
Church of the Messiah: Gen.	2 07
St. Johannes: Gen.	1 25
ROCHESTER— <i>Calvary S. S.</i> : Gen.	13 37
St. CHARLES— <i>Trinity Church</i> : Dom.	
and Frn.	3 00
St. PAUL— <i>St. Clement's</i> : Gen.	6 00
MISCELLANEOUS—Wo. Aux., Gen.	2 99
Sp. for salary of Rev. J. V. Aliver-	
gren.	41 66

Mississippi

Ap. \$176.35; Sp. \$20.00

ABERDEEN— <i>St. John's</i> : Gen., \$1.70;	
Junior Aux., China, \$3.	4 70
GREENVILLE— <i>St. James's</i> : Gen.	45 80
N. B. Johnston, Sp. for support of	
two boys, Soochow School, Shang-	
hai.	20 00
GRENADA— <i>All Saints</i> : Gen.	54 70
HERMANVILLE— <i>Epiphany</i> : Junior	
Aux., China.	2 00
HOLLY SPRINGS— <i>Christ Church</i> : Wo.	
Aux., Alaska.	3 30
JACKSON— <i>St. Andrew's</i> : Wo. Aux.,	
support of Bible-woman, China,	
\$25; Junior Aux., China, \$20.20.	45 20
MERIDIAN— <i>Mediator</i> : Junior Aux.,	
China.	3 00
PASS CHRISTIAN— <i>Trinity Church</i> :	
\$8.15, Wo. Aux., \$3, Gen.	11 15
SCRANTON— <i>St. John's</i> : Junior Aux.,	
China.	1 50
MISCELLANEOUS—Mrs. J. H. T. Jack-	
son, Gen.	5 00

Missouri

Ap. \$746.28; Sp. \$170.78

HANNIBAL— <i>Trinity Church</i> : Gen.	16 81
ST. LOUIS— <i>All Saints</i> : Colored, \$10;	
Dom., \$3; Frn., \$8; Gen., \$26.25.	47 25
Christ Church Cathedral: Frn.	405 00
Grace: Gen.	18 00
Church of the Redeemer: Frn.	51 00
St. George's Chapel S. S.: Sp. for	
Mann Memorial Hall, Shanghai.	15 28
MISCELLANEOUS—Rt. Rev. D. S. Tuttle,	
D.D., Sp. for Tsu Equipment, for	
Rev. Dr. Correll, Kyoto.	100 00
Wo. Aux., Philippines, \$105; Col-	
ored, \$100; Sp. for Foreign Life	
Insurance Fund, \$55.50.	260 50
Babies' Branch, Gen.	3 20

Nebraska

Ap. \$113.74

BLAIR— <i>St. Mary's</i> : Gen.	18 00
CENTRAL CITY— <i>Christ Church</i> : Frn. ..	3 51

OMAHA— <i>St. Barnabas's</i> : Dom., \$41.01; Frn., \$41.01.....	82 02
<i>St. Paul's</i> : Gen.....	1 25
SOUTH OMAHA— <i>St. Clement's</i> : Frn....	2 50
TEKAMAH— <i>Holy Cross</i> : Gen.....	5 36
YORK— <i>Holy Trinity Church</i> : Frn.....	1 10

Newark

Ap. \$658.57; Sp. \$254.45

BAYONNE— <i>Trinity Church</i> : Gen.....	70 00
BELLEVILLE— <i>Christ Church</i> : Gen.....	5 15
CHATHAM— <i>St. Paul's S. S.</i> : Sp. for Mann Memorial Hall, Shanghai....	1 95
CLIFTON— <i>St. Peter's S. S.</i> : Gen.....	1 54
GRANTWOOD— <i>Trinity Mission</i> : Gen....	21 86
HASBROUCK HEIGHTS — <i>St. John-the-Divine S. S.</i> : Gen.....	2 30
HOBOKEN—"A Friend," Sp. for Sagada, Philippine Islands.....	10 00
IRVINGTON— <i>Trinity Church</i> : Gen.....	5 00
MILBURN— <i>St. Stephen's S. S.</i> : Gen....	2 00
MONTCLAIR— <i>St. Luke's</i> : Sp. for Anking Fund, Hankow.....	25 00
<i>St. James's</i> (Upper): Gen.....	96 18
MORRISTOWN—Mrs. Brain, Sp. for Anking Fund, Hankow.....	15 00
NEWARK— <i>Christ Church</i> : Gen.....	5 25
G. Wisner Thorne, Sp. for Mann Memorial Hall, Shanghai.....	50 00
ORANGE— <i>Grace S. S.</i> : Sp. for <i>St. Mary's</i> Orphanage, Shanghai.....	27 50
<i>St. Mark's</i> (West): \$100, S. S., \$2.09, Gen.	102 09
SHORT HILLS—William Fellows Morgan, Sp. for Church Extension Fund, Porto Rico.....	25 00
SUMMIT— <i>Calvary</i> : Gen.....	325 53
MISCELLANEOUS—Newark Branch, Wo. Aux., Sp. for Archdeacon Smith, Oklahoma, \$50; Sp. for Rev. Edmund J. Lee, Anking, Hankow, \$50, United S. S. collection, Gen.....	100 00 21 67

New Hampshire

Ap. \$190.05

CONCORD— <i>St. Paul's</i> : (of which Apportionment, 1907-08, \$45) Gen....	52 05
FRANKLIN— <i>St. Jude's</i> : Gen.....	6 50
HAVERTHILL— <i>Trinity Church</i> (North): Gen.	2 00
LANCASTER— <i>St. Paul's</i> : Dom. and Frn.	4 50
MANCHESTER— <i>Grace</i> : Gen.....	125 00

New Jersey

Ap. \$605.85; Sp. \$46.00

BERNARDSVILLE— <i>St. Bernard's Parish, Somerset Inn School, Home Mission</i> : Gen.	2 93
BOUND BROOK— <i>St. Paul's</i> : Mrs. Phelps, Wo. Aux., Sp. for work of Rev. E. J. Lee, Hankow.....	1 00
BURLINGTON— <i>St. Mary's</i> : <i>St. Mary's</i> Mission Guild, "Bishop Odenheimer" scholarship, Trinity Divinity-school, Tokyo	5 00
CAMDEN— <i>St. Augustine's</i> : Gen.....	11 00
<i>St. Stephen's</i> : Gen.....	21 00
CRANFORD— <i>Trinity Church</i> : Dom. and Frn., \$20.75; Wo. Aux., Medical Mission in China, \$5.....	25 75
ELIZABETH — <i>Christ Church</i> : Dom., \$14.69; Gen., \$20; S. S., Sp. for Mann Memorial Hall, Shanghai, \$5	39 69
<i>St. John's</i> : Woman's Foreign Aid Committee, "St. John's Foreign Aid" scholarship, <i>St. John's</i> School, Cape Mount, Africa, \$25; Sp. for scholarship, Holy Trinity Orphanage, Tokyo, \$24.....	49 00

<i>Trinity Church</i> : T. R. White 3d, Wo. Aux., "Olga Randolph White" scholarship, <i>St. Mary's</i> Hall, Shanghai..	25 00
HADDONFIELD— <i>Grace S. S.</i> : Gen.....	2 89
LAKEWOOD — <i>All Saints' Memorial</i> : Gen.	21 33
LAMBERTVILLE — <i>St. Andrew's</i> : Wo. Aux., "Olga Randolph White" scholarship, <i>St. Mary's</i> Hall, Shanghai, \$25; Sp. for salary of nurse at Morganton Hospital, Asheville, \$5.....	30 00
METUCHEN— <i>St. Luke's</i> : Gen.....	6 30
"A Friend," Sp. for Sagada, Philippine Islands.....	1 00
MILLVILLE— <i>Christ Church</i> : Frn.....	5 35
MOORESTOWN— <i>Trinity Church</i> : Dom..	47 44
NEW BRUNSWICK — <i>Christ Church</i> : Rector's Trust Fund (In Memoriam), "E. J. K." Western Colorado, \$10; S. S. work in Porto Rico, \$5.01....	15 01
Henry R. Nielson, Sp. for Church Extension Fund, Porto Rico.....	5 00
PRINCETON — <i>Trinity Church</i> : Dom., \$167.98; Frn., \$82.85.....	250 83
RAHWAY— <i>St. Paul's S. S.</i> : Sp. for Mann Memorial Hall, Shanghai....	5 00
SALEM— <i>St. John's</i> : Dom.....	68 19
SEA GIRT— <i>St. Uriel's S. S.</i> : Missionary work, Kyoto.....	10 14
SOMERVILLE— <i>St. John's</i> : Wo. Aux., Dom.	2 00
VINCENNTOWN— <i>Trinity Church S. S.</i> : Indian	1 00

New York

Ap. \$11,250.38; Sp. \$5,957.02

BEDFORD— <i>St. Matthew's</i> : Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	10 00
BRONXVILLE — <i>Christ Church</i> : "Miss Elle L. Lundy" (Divinity) scholarship, Boone College, Wuchang, Hankow, \$25; two beds in Elizabeth Bunn Hospital, Wuchang, Hankow, \$25; Girls' School, Manila, Philippine Islands, \$37.50; S. S., Bishop Rowe's work, Alaska, \$10.....	97 50 25 00
"A Friend," Gen.....	25 00
DOBBS FERRY— <i>Zion</i> : Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	10 00
FISHKILL— <i>St. Andrew's S. S.</i> : Sp. for Mann Memorial Hall, Shanghai	4 05
MATTEAWAN— <i>St. Luke's S. S.</i> : Sp. for Mann Memorial Hall, Shanghai	4 05
HAVERTSTRAW — <i>Trinity Church</i> (Garnerville): Gen.....	7 50
KINGSTON— <i>Holy Cross</i> : Sp. for Rev. W. H. Smart, Kasumicho, Yamagata School, Tokyo.....	2 00
MAMARONECK— <i>St. Thomas's S. S.</i> : Sp. for Mann Memorial Hall, Shanghai.	5 65
MATTEAWAN— <i>St. Luke's</i> : "C. F. C.," Gen.	2 29
MT. VERNON— <i>Ascension</i> : Wo. Aux., Sp. for Rev. N. Matthews's Infirmary, Cape Mount, Africa.....	10 00
<i>Ascension S. S.</i> : Sp. for school room equipment, Mann Memorial Hall, Shanghai	5 00
NEWBURGH— <i>St. George's</i> : Wo. Aux., Sp. for <i>St. Augustine's</i> School, Raleigh, North Carolina.....	25 00
NEW ROCHELLE — <i>Trinity Church</i> : Gen., \$30; Miss Lathers, Wo. Aux., Sp. for Dr. Correll, Kyoto, \$20; Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa, \$50.....	100 00
J. D. Woodward, Sp. for <i>St. James's</i> Hospital, Anking, Hankow.....	20 00
NEW YORK— <i>All Angels</i> : Gen.....	115 17

<i>Beloved Disciple</i> : Gen. (of which John A. Hance, \$100, Mrs. Annie A. Moran, \$25), \$201.15; Mrs. Miles Standish, Dom., \$50; Frn., \$50....	301 15
<i>Calvary</i> : Wo. Aux., for teacher in Hooker School, Mexico City, Mexico, \$50; Mrs. Jacob Mersereau, Wo. Aux., St. Mary's Hall, Shanghai, \$50; Junior Aux., Gen., \$1.50....	101 50
<i>Christ Church</i> : Wo. Aux., Women's Department. St. James's Hospital, Anking, Hankow, \$100; Sp. for Mann Memorial Hall, Shanghai, \$1; Sp. for Rev. B. M. Spurr's Hospital for Consumptives, West Virginia, \$100; Sp. for Rev. H. J. Perdue, Spokane, \$2; Sp. for Rev. W. H. Hardin, Asheville, \$2; Niobrara League, "Olivia M. Cutting" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for "Rev. Sherman Coolidge" scholarship, Idabo, \$40; work among Oneida Indians, Fond du Lac, \$5; Sp. for Miss Thackara's Hospital, Arizona, \$35; St. Augustine's League, Sp. for scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$15; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100....	560 00
<i>Church Missions House Chapel</i> : Frn., \$1.13; Tokyo, \$4.90....	6 03
<i>Epiphany</i> : Dom., \$37; Frn., \$101.05; Gen., \$448.25; "A Member," Sp. for St. Paul's College, Tokyo, \$2; Wo. Aux., Woman's Department, St. James's Hospital, Anking, Hankow, \$10; St. Martha's Guild, St. Augustine's League, Sp. for scholarship, St. James's School, Tampa, Southern Florida, \$5....	603 30
<i>Grace</i> : Dom., \$1,908.05; Woman's Missionary Society, "Elmira Du Bose" scholarship, Girls' Training Institute, Africa, \$25; "A Member," Sp. for Anking Fund, Hankow, \$100; "A Member," for Bishop Robinson's work, Nevada, \$25; Wo. Aux., "Grace Church" scholarship, St. Margaret's School, Tokyo, \$50; Miss L. Akerly, Sp. for Rev. E. J. Lee, Anking, Hankow, \$5; Niobrara League, "Emily Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60; salary of teacher, Rosebud, South Dakota, \$420; St. Augustine's League, Committee on Missions to Colored People, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for current expenses, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, for current expenses, \$10; Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25....	2,638 05
<i>Grace (City Island)</i> : Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa....	10 00
<i>Heavenly Rest</i> : Mrs. W. F. Cochran, Sp. for Boone College Fund, Hankow, \$50; Wo. Aux., salary of Miss Deane, Alaska, \$12.50; salary of Dr. Burke, Alaska, \$12.50....	75 00
<i>Holy Apostles</i> : Rev. L. M. A. Haughwout's support, Mexico, \$39.85; Wo. Aux., "Edmund Lincoln B." scholarship, St. Mary's Hall, Shanghai, \$50; "Cornelia Prime B." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; Niobrara League, "James P. Cushman" scholarship, St. Elizabeth's School, South Dakota, \$60....	199 85
<i>Holy Communion</i> : Wo. Aux., Miss Annie Frazier, \$10, Miss Henrietta M. Schwab, \$10, Sp. for Miss Porter's work, Shanghai; Miss Emily Schwab, Sp. for Mann Memorial Hall, Shanghai, \$10....	30 00
<i>Holy Faith</i> : Wo. Aux., Woman's Department, St. James's Hospital, Anking, Hankow, \$10; Niobrara League, Sp. for Miss Thackara's Hospital, Arizona, \$10....	20 00
<i>Holy Nativity (Bronx)</i> : Gen....	6 00
<i>Holy Trinity Church</i> (122d Street): Brazil, \$65; Gen., \$883.46....	748 46
<i>Incarnation</i> : Dom., \$10; Colored, \$10; Indian, \$10; Frn., \$10; Mr. and Mrs. G. R. Henderson, Sp. for support of "Emily Riter Henderson Memorial" bed, St. James's Hospital, Anking, Hankow, \$50; "E. D. C." Sp. for Bishop Brent's work, Philippine Islands, \$25; Wo. Aux., "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, \$40; Sp. for Anking Fund, Hankow, \$100; Niobrara League, "William Mercer Grosvenor" (Graduate) scholarship, South Dakota, \$60; "Rev. H. E. Montgomery" (Graduate) scholarship, South Dakota, \$60; "Grace M. Lane" scholarship, St. Mary's School, South Dakota, \$60; "Friederick F. Johnson" (Graduate) scholarship, South Dakota, \$60; Sp. for "All Saints'" scholarship, South Dakota, \$100....	595 00
<i>St. Agnes's Chapel</i> : Wo. Aux., salary of Miss Deane, Alaska, \$30; salary of Dr. Burke, Alaska, \$30....	60 00
<i>St. Augustine's Chapel</i> : Dom., \$26.52; S. S., \$1.57; Frn., \$28.08....	56 17
<i>St. Bartholomew's</i> : Wo. Aux., for native teachers, Mary J. Hooker Memorial School, Mexico, \$100; Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$75; Sp. for insurance of Rev. L. M. A. Haughwout, St. Andrew's Seminary, Mexico City, Mexico, \$50; St. Augustine's League, Sp. for Bishop Gailor's colored work, Tennessee, \$150; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50....	425 00
<i>St. George's</i> : Hon. Seth Low, Sp. for hospital work under Bishop Brent, Philippine Islands, \$250; Missionary Society, Woman's Branch, "Mary Emma Leavitt" scholarship, Girls' Training Institute, Africa, \$25; Sp. for Rev. Malcolm Taylor, Glen Alpines, Asheville, \$265; Mrs. J. P. Morgan, Wo. Aux., Woman's Department, St. James's Hospital, Anking, Hankow, \$100....	640 00
<i>St. James's</i> : Wo. Aux., salary of Miss Deane, Alaska, \$30; salary of Dr. Burke, Alaska, \$30; Sp. for Rev. P. T. Fenn, Kansas, \$100; Sp. for Miss Hargreave's work, Easter School, Philippine Islands, \$25; Sp. for Mrs. Wetmore, for endowment of All Saints' Day, Christ School, Arden, Asheville, \$100; S. S., Sp. for Mann Memorial Hall, Shanghai, \$20....	305 00
<i>St. James's (Fordham)</i> : Gen....	19 39
<i>St. John's</i> (Clifton, S. I.): St. John's University, Shanghai, \$25; Gen., \$235....	260 00
<i>St. Luke's S. S.</i> : Missionary Society of Infant Class, support of Girls' Primary School, Hankow, \$25; Sp. for Bishop Horner, Asheville, for education of mountain child, \$25....	50 00
<i>St. Mark's</i> : Dom....	47 72
<i>St. Matthew's</i> : Sp. for Rev. J. W. Chapman, Anvik, Alaska....	10 00

St. Peter's: Gen.....	175 46	"A Friend," Sp. for Bishop Wells's work, Spokane.....	1,000 00
St. Peter's (Westchester): Wo. Aux., work of Rev. J. W. Chapman, Anvik, Alaska, \$25; "Kebble" scholarship, St. Mary's Hall, Shanghai, \$45; Woman's Department, St. James's Hospital, Anking, Hankow, \$20; Niobrara League, Sp. for St. Elizabeth's Hospital, White Rocks, Utah, \$15; Sp. for Miss Thackara's Hospital, Arizona, \$25.....	130 00	Mrs. Wilson Peterson, Sp. for Rev. J. A. Staunton, Sagada Mission, Philippine Islands.....	50 00
St. Stephen's: Gen.....	20 00	"F. and M. S.," Sp. for rebuilding Sagada Mission, Philippine Islands.....	20 00
St. Thomas's: Wo. Aux., "M. M. Halsted" scholarship, Hooker Orphanage, Mexico City, Mexico, \$40; Miss A. B. Halsted, for work in Mexico, \$30.....	70 00	H. C. Von Post, Sp. for Church Extension Fund, Porto Rico.....	25 00
St. Thomas's Chapel S. S.: Sp. for Mann Memorial Hall, Shanghai.....	15 45	J. P. Morgan, Sp. for memorial to be placed in Holy Trinity Cathedral, Havana, Cuba.....	250 00
Transfiguration: Mrs. Lawrence Williams, Niobrara League, "George L. Williams" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; Chateau Creek, South Dakota (of which from Mrs. G. G. Wright, \$50), \$150; Wo. Aux., St. Augustine's League, Sp. for scholarship (In Memoriam), J. K. Win, St. Mary-the-Virgin School, Nashville, Tennessee, \$25.....	235 00	(New Brighton, S. I.)—A. S. Walker, Sp. for Mann Memorial Hall, Shanghai.....	5 00
Trinity Chapel: Wo. Aux., Missionary Relief Society, Miss Fannie H. Youngs, Woman's Department, St. James's Hospital, Anking, Hankow, \$5; Miss E. Cotheal, Frn., \$3; Niobrara League, "Cotheal" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60.....	68 00	Professor William H. Burr, Sp. for Boone College Fund, Hankow.....	100 00
Zion and St. Timothy's: Missionary Chapter, Mrs. S. A. Blatchford, Mrs. Hooker's Memorial School, Mexico, \$5.25; S. S. Aux., Missionary Rally, Gen., \$51.....	56 25	Francis Lynde Stetson, Sp. for Anking Fund, Hankow.....	100 00
Mrs. James Herman Aldrich, Wo. Aux., Woman's Department, St. James's Hospital, Anking, Hankow.....	25 00	"M. C. S.," Sp. for Anking Fund, Hankow.....	500 00
"A Circle," through Wo. Aux., "Epiphany" scholarship, Girls' Training Institute, Africa.....	25 00	"C. A. B.," Gen., \$100; Sp. for Anking Fund, Hankow, \$100.....	200 00
Mrs. Morris and Miss McCready, Niobrara League, "Compo" scholarship, St. Mary's School, South Dakota.....	60 00	OSSINING—All Saints' (Briarcliff): Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	5 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon... Mary E. Clarkson, Dom.....	5 00	St. Paul's: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa, \$20; Sp. for Good Shepherd Hospital, Fort Defiance, Arizona (of which Junior Aux., \$2), \$27.....	47 00
"A Friend," by Bishop Hare, salaries of native catechists, South Dakota.....	200 00	Trinity Church: Gen., \$70.73; Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa, \$40. "E. W. S.," In Memory of Edward N. Strong, for industrial work, Cape Mount, Africa.....	110 73
Miss Mary E. Roberts, Dom., \$30; Frn., \$30.....	60 00	PELHAM—Church of the Redeemer: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	10 00
Miss Mary E. Cox, Dom., \$25; Frn. \$25.....	50 00	PEEKSKILL—St. Peter's: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	20 00
Mite-box of Charlotte A. Cram, Frn.....	10 00	POUGHKEEPSIE—Christ Church: Gen.. Holy Comforter: Gen.....	30 00
Mrs. R. H. Farnham, Missionary Box, No. 88.427, work of Rev. R. E. Wood, Wuchang, Hankow.....	3 00	RHINECLIFF—Ascension: Gen.....	6 00
Miss Mary J. Stafford, Gen.....	5 00	RYE—Christ Church: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa, \$55; "A Friend," Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$50; S. S.* Gen., \$172.62.....	277 62
Mite-box, No. 102,790, Dom.....	9 18	SCARSDALE—St. James the Less: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	59 60
Hon. Seth Low, Sp. for Library Fund, Church Missions House.....	10 00	STAATSBURG—St. Margaret's: Wo. Aux., Dom., \$5; Frn., \$5; Sp. for "Arch-deacon Zeigenfuss" scholarship in School, Spokane, \$2.....	12 00
Miss Akerly, Sp. for new rectory, Goldfield, Nevada.....	5 00	TARRYTOWN—Christ Church: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	10 00
Miss Sara S. Lawrence, Sp. for Nevada.....	25 00	C. Fred Odell, Sp. for Nevada.....	1 00
Miss E. Ray Delafield, \$20; Miss Henrietta R. Goodwin, \$5; Sp. for Episcopal building to be erected at Silver Bay, Albany.....	25 00	WEST POINT—S. S. Christmas Festival, Gen.....	7 52
Samuel Thorne, Jr., \$100, Mrs. Samuel Thorne, Jr., \$25, Sp. for Episcopal building to be erected at Silver Bay, Albany, \$125; Samuel Thorne, Jr., Sp. for San Francisco, California, \$500.....	625 00	WHITE PLAINS—Miss M. C. Tracy, Colored.....	2 70
		YONKERS—Christ Church: Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa.....	10 00
		St. Andrew's: Wo. Aux., salary of Miss Deane, Alaska, \$10; salary of Dr. Burke, Alaska, \$10; Sp. for treatment of sick child, Alaska, \$5; Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa, \$23; S. S., Sp. for Mann Hall Shanghai, \$15.....	63 00
		St. John's: Gen., \$450; Mrs. J. K. Clark, Dom., \$20; Colored, \$10; native work in Mexico, \$20; Wo. Aux., Sp. for Rev. Mr. Matthews's Infirmary, Cape Mount, Africa, \$15; Sp. for Rev. F. B. Wentworth,	

send, Sp. for Bishop Restarick's Priory School, Honolulu.....	5 00	Girls' School, Cape Palmas, Africa, \$5; Foreign Committee, St. Mar- garet's School, Tokyo, \$5; Frn., \$16; Sp. for Mann Memorial Hall, Shanghai, \$15; Indian Hope Asso- ciation, Indian, \$26.....	1,661 34
PHILADELPHIA — Advocate Memorial: Wo. Aux., Sp. for Mann Memorial Hall, Shanghai.....	3 00	<i>St. James-the-Less</i> : Gen.....	56 00
<i>All Saints'</i> (Lower Dublin): Indian Hope Association, Indian.....	20 00	<i>St. Jude's and Nativity</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.....	5 00
<i>Annunciation</i> : Gen.....	13 10	<i>St. Luke's</i> (Germantown): Wo. Aux., "A Member," Alaska, \$1; Aux., No. 1, "Kinsolving" scholarship, Brazil, \$10; "Anna M. Stevens" scholarship, Girls' Training Insti- tute, Africa, \$5; "W. Beaumont Whitney" scholarship, Cuba, \$5; Sp. for Mann Memorial Hall, Shanghai, \$5; Aux., No. 2, "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$3.....	29 00
<i>Calvary</i> (Germantown): Frn., \$500; Indian Hope Association, Indian, \$9.....	509 00	<i>St. Luke's and Epiphany</i> : Wo. Aux., "Richard Newton" scholarship, Boys' High School, Cuttington, Africa, \$8; Sp. for Building Fund, Mann Memorial Hall, Shanghai, \$5; Mrs. J. S. Cox, Wo. Aux., Sp. for St. Paul's College, Tokyo, \$50; Sp. for Mann Memorial Hall, Shanghai, \$10.	73 00
<i>Christ Church</i> : Dom., \$183.39; Frn., \$170.12.....	353 51	<i>St. Mark's</i> : Wo. Aux., Gen.....	4 00
<i>Christ Church Chapel</i> : Wo. Aux., Training-school for Bible-women, Hankow.....	2 00	<i>St. Martin's</i> (Oak Lane): Dom., \$14.81; Frn., \$8.85.....	23 66
<i>Christ Church Hospital Chapel</i> : Gen., <i>Covenant</i> : Indian Hope Association, Indian.....	8 00 5 00	<i>St. Martin's-in-the-Field</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.	1 00
<i>Emmanuel Church</i> (Holmesburg): Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai....	3 00	<i>St. Matthias's</i> : Wo. Aux., Training- school for Bible-women, Hankow...	2 00
<i>Epiphany</i> (Sherwood): Gen.....	26 26	<i>St. Michael's</i> (Germantown): Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba.....	15 00
<i>Epiphany Chapel S. S.</i> : Sp. for dormi- tory equipment of a student in Mann Memorial Hall, Shanghai.....	10 00	<i>St. Paul's</i> (Chestnut Hill): Frn., \$651.33; Indian Hope Association, Indian, \$10; Wo. Aux., Training- school for Bible-women, Hankow, \$5; Training-school, Sendai, Tokyo, \$5; "Pennsylvania Wo. Aux." schol- arship, Hooker Memorial School, Mexico, \$5; Sp. for life insurance of Rev. Amos Goddard, Hankow, \$5; Sp. for "John W. Wood" scholar- ship, Cuba, \$5.....	686 33
Episcopal Hospital, Memorial House, "A Thank-offering," Gen.....	2 60	<i>St. Paul's Memorial</i> (Overbrook): Wo. Aux., Training-school, Sendai, \$5; Training-school for Bible-women, Hankow, \$5.....	10 00
<i>Grace</i> (Mt. Airy): Wo. Aux., Sp. for Building Fund, Mann Memorial Hall, Shanghai.....	5 00	<i>St. Peter's</i> : "A Member," salary of Rev. R. A. Walker, Tokyo, \$375; "A Member," Sp. for Manila Cath- edral site, Philippine Islands, \$500.	875 00
<i>Holy Apostles</i> : \$6,477.84, Mrs. Mary A. Todd, \$200, Gen.; Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$5.....	6,682 84	<i>St. Peter's</i> (Germantown): Dom., \$349.96; Wo. Aux., "Anna J. Rum- ney" scholarship, St. Paul's Col- lege, Tokyo, \$25; Sp. for evangelist's salary, St. Luke's Hospital, Shang- hai, \$75.....	449 96
<i>Holy Communion Memorial Chapel</i> : Gen.....	120 10	<i>St. Philip's</i> (West): Wo. Aux., Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, \$5.....	10 00
<i>Holy Trinity Church</i> : Wo. Aux., Sp. for work at Anvik, Alaska, at dis- cretion of Rev. J. W. Chapman, \$20; Missionary Bible-class, Wo. Aux., Collegio De San Andres, Mexico, \$25; salary of Bible-woman, Train- ing-school, Hankow, \$60; Sp. for Bishop Knight, for Cuba, \$10; Sp. for "John W. Wood" scholarship, Cuba, \$5; Indian Hope Association, "Bishop Hare" scholarship, St. Elizabeth's School, South Dakota, \$60; Missionary Bible-class, Indian Hope Association, St. Mary's School, South Dakota, \$25; S. S., "Lemuel Coffin" scholarship, High School, Af- rica, \$40; "Alexander Brown" schol- arship, Girls' Training Institute, Af- rica, \$25; work at Ichang, Hankow, \$10; S. S., Sp. for Mann Memorial Hall, Shanghai, \$25.....	305 00	<i>St. Simeon's Memorial</i> : Wo. Aux., Training-school for Bible-women, Hankow.....	4 00
<i>Incarnation</i> : Wo. Aux., Training-school for Bible-women, Hankow, \$2.50; Sp. for Rev. Amos Goddard's life in- surance, Hankow, \$2.50.....	5 00	<i>Chapel of St. Simon the Cyrenian</i> : Gen.....	67 14
<i>Mediator</i> : Gen.....	244 38	<i>St. Timothy's</i> (Roxborough): Wo. Aux., Sp. for Foreign Life Insurance Fund.....	5 00
<i>Prince of Peace</i> : Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai.....	2 00	<i>Church of the Saviour</i> (West): Wo. Aux., "Dr. Twing Memorial" schol- arship, St. John's University, Shanghai, \$5; Training-school, Sen- dai, Tokyo, \$5; "Anna M. Stevens" scholarship, Girls' Training Insti-	
<i>St. Andrew's</i> : Dom., \$92.16; Wo. Aux., "W. Beaumont Whitney" scholar- ship, Cuba, \$2; the King's Daugh- ters, Anvik, Alaska, \$10; Indian Hope Association, Indian.....	109 16		
<i>St. Andrew's</i> (West): S. S. Primary Department, Archdeacon Russell's work, Southern Virginia.....	11 00		
<i>St. Barnabas's</i> (Germantown): S. S., Gen.....	1 50		
<i>St. Clement's</i> : "A Parishioner," Sp. for Bishop Brent's Bagulo Boys' School Fund, Philippine Islands....	5 00		
<i>St. James's</i> : Dom., \$524.59; Colored, \$204; Indian, \$139; Frn., \$695.75; Wo. Aux., Dom., \$26; Training- school for Bible-women, Hankow, \$5; "Julia C. Emery" scholarship,			

tute, St. Paul's River, West Africa, \$2	12 00	RADNOR — St. David's: Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa.....	2 60
Wo. Aux., Mexico, \$25; Sp. for Miss Boyd's Home for Girls, Tokyo, \$100; Sp. for Rev. D. T. Huntington, for Boys' School, Ichang, Hankow, \$100; Sp. for Rev. H. G. Linnic, Mexico City, for life insurance, \$45; Rosalie L. Mitchell, Mission Study Class, Alumnae of Philadelphia, Rev. Tseng Tsy Fang, Ichang, Hankow, for one year, \$240; salary of Mr. Pao Tsen En, Ichang, Hankow, for one year, \$72; Miss Margaretta V. Whitney, \$5, Mrs. George M. Henderson, \$5, Mrs. Francis Sedgewick Bangs, \$10; "W. Beaumont Whitney" scholarship, Havana, Cuba, "A. W. P.," "Bishop Stevens" scholarship, St. John's University, Shanghai, \$10; Miss A. W. Peterson, "Kinsolving" scholarship, Brazil, \$1; "A Member of the Foreign Committee," \$100; "Anonymous," \$10; Sp. for Mann Memorial Hall, Shanghai, \$110.....	723 00	ROCKDALE—Calvary: Gen.....	10 56
Girls' Meeting, Wo. Aux., Sp. for Building Fund, St. Hilda's School, Wuchang, Hankow.....	66 86	SPRINGTOWN—"A Friend" Sp. for earthquake sufferers, Italy.....	2 40
Mrs. Markoe's Bible-class, through Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....	13 12	WAYNE—St. Mary's Memorial: Indian Hope Association, Indian.....	5 10
Wo. Aux., Mrs. J. S. Cox, "Grace" scholarship, St. John's University, Shanghai.....	20 00	WEST CHESTER—Sarah H. Lindley, Sp. for Alaskan Hospital Fund.....	25 00
Indian Hope Association, "Elizabeth M. Graff" scholarship, St. Elizabeth's School, South Dakota, \$60; Tuesday Missionary Bible-class, \$50; "M.," \$50; through Indian Hope Association, Sp. for Indian work of Bishop Brooke, Oklahoma..	160 00	Holy Trinity Church: Wo. Aux., Training-school for Bible-women, Hankow, \$15; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; "Francesca" scholarship, Boys' High School, Cuttington, Africa, \$10; "Julia C. Emery" scholarship, Girls' School, Cape Palmas, Africa, \$12; "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$8.....	60 00
Tuesday Missionary Bible-class, Sp. for Boone College Fund, Wuchang, Hankow, \$50; Sp. for Anking Fund, Hankow, \$125.....	175 00	WYNCOTE—All Hallows' S. S.: Gen... 2 47	
Church Club, "Two Members," salary of Bishop Brent, Philippine Islands.....	200 00	MISCELLANEOUS—Domestic Committee, Wo. Aux., Sp. for Sagada Mission, Philippine Islands, \$5; Sp. for Manila Hospital, Philippine Islands, \$5.....	10 00
Miss M. P. McBlair, Dom., \$5; Frn., \$5; Sp. for Rev. Mr. Newton's work, Ellman, Alaska, \$3.....	13 00	Through Rt. Rev. O. W. Whitaker, D.D., trustee, for education in Liberia, West Africa.....	500 00
Miss Anna Blanchard, Bishop Kinsolving's work, Brazil.....	100 00	(In Memoriam), "S. K. T." Gen... 1,000 00	
(Chestnut Hill)—"R. R.," Frn.....	150 00	George C. Thomas, Sp. for work of Bishop Gray, Southern Florida....	250 00
Miss Anna T. King, Gen.....	500 00	Mrs. Ada E. M. Thomas, \$500, Susan F. Wheeler, \$100, J. Lee Patton, \$5, C. K. Klink, \$10, Elizabeth Swift, \$10, Ellen M. Beale, \$25, Anna M. Pearsall, \$25, J. Paul Houghton, \$10, F. McOwen, \$100, Edward S. Buckley, \$100, Henry D'Olier, \$25, Orlando Crease, \$25, George W. Jacobs & Co., \$25, B. Franklin Clapp, \$250, Morris Earle, \$75, "Member of Christ Church, Philadelphia," \$50; Charles F. Gummey, \$10, J. Rundle Smith, \$10, Mahlon N. Kline, \$25, Mrs. Charles Hacker, \$50, The Misses Blanchard, \$500, Theodore H. Morris, \$100, Mary Coles, \$100, Charles W. Cushman, \$25, Thomas Dolan, \$1,000, Mrs. A. J. Cassatt, \$500, W. H. Wetherill, \$50, Mrs. Samuel Chew, \$5, Mrs. Matilda Markoe, \$500, G. M. Newhall, \$100, James Hay, \$100, Emily Dutilt, \$25, Mrs. Caroline G. Talitt, \$10, Arthur E. Newbold, \$500, Mrs. Andrew A. Blair, \$50, Joseph S. Harris, \$50, Sp. for rebuilding churches in San Francisco, California.....	5,045 00
John E. Baird, Sp. for rebuilding churches in San Francisco, California.....	1,000 00		
(Germantown)—Miss Esther Aertsen, Sp. for Alaskan Hospital Fund....	1 00		
(Germantown)—Miss M. E. Rumney, Sp. for Nevada.....	1 00		
J. Paul Houghton, \$5, Mrs. Hunter Brooke, \$10, Miss Catharine C. Bidle, \$20, Sp. for Church Extension Fund, Porto Rico.....	35 00		
Mrs. Richard L. Ashurst, Sp. for Bishop Brent's Bagulo Boys' School Fund, Philippine Islands.....	25 00		
Miss Harriet M. Lay, Gen., \$1; Sp. for library of Boone School, Wuchang, Hankow, \$25.....	26 00		
"M.," Sp. for St. John's University, Shanghai, for Mann Memorial.....	250 00		
(Chestnut Hill)—Mrs. George Woodward, Sp. for running expenses, St. Agnes's School, Anking, Hankow..	600 00		
"Mrs. J. M.," Sp. for Anking Fund, Hankow.....	500 00		
"Friends," Sp. for St. Hilda's School Fund, Wuchang, Hankow.....	51		
POTTSTOWN—Christ Church S. S.: Gen.....	8 29		

Pittsburgh

Ap. \$598.50; Sp. \$16.00

BRADFORD—Ascension: Frn.....	10 00
BROWNSVILLE—Christ Church: Dom..	15 00
EMPORIUM—Emmanuel Church: Frn., \$13.98; Gen., \$5.08.....	19 06
ERIE—St. Paul's: Dom., \$44.41; Frn., \$46.62; S. S., Gen., \$13.74.....	104 77
FAIRVIEW—St. Paul's: Gen.....	1 00
GEORGETOWN—St. Luke's: Gen.....	1 70
GREENVILLE—St. Clement's: \$3.40, S. S., \$2.86, Gen.....	6 26

JEANNETTE— <i>Advent</i> : Dom.....	8 76
JOHNSTOWN— <i>St. Mark's S. S.</i> : Sp. for dormitory equipment, Mann Memorial Hall, Shanghai.....	10 00
OAKMONT— <i>St. Thomas's Memorial S. S.</i> : Gen.....	5 32
PITTSBURGH— <i>Calvary</i> : "A Member," Dom. and Frn.....	250 00
Church of the Redeemer S. S.: Gen.....	3 16
Mission Study Class, Wo. Aux., Sp. for Miss Cady, Alaska.....	6 00
SHARON— <i>St. John's</i> : Dom.....	23 47
MISCELLANEOUS—Wo. Aux., Alaska..	150 00

Quincy

Ap. \$3.50

ROCK ISLAND— <i>Trinity Church S. S.</i> : Gen.	3 50
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Rhode Island

Ap. \$622.63; Sp. \$1,768.25

BRISTOL— <i>St. Michael's</i> : Wo. Aux., Ladies' Benevolent Society, Sp. for Hannah, Easter School, Baguio, Philippine Islands.....	5 00
EDGEWOOD— <i>Transfiguration</i> : Gen.....	31 40
LONSDALE— <i>Christ Church S. S.</i> : Sp. for Mann Memorial Hall, Shanghai.	3 25
MANNVILLE— <i>Emmanuel Church</i> : Gen.....	49 40
NEWPORT— <i>St. John's</i> : for Bishop McKim's work, Tokyo.....	75 00
PROVIDENCE — <i>All Saints' Memorial</i> : Dom. and Frn.....	70 00
St. Stephen's: Indian Aid Society, salary of teacher, St. Elizabeth's School, South Dakota.....	100 00
Church of the Saviour: Dom., \$45.92; Frn., \$45.91.....	91 83
Meeting, Sp. for Boone College Fund, Wuchang, Hankow, \$755; Sp. for Boone College Library, Wuchang, Hankow, \$250.....	1,005 00
"X," Sp. for Mann Memorial Hall, Shanghai.....	500 00
Miss E. C. McVickar, Sp. for Priory School Fund, Honolulu.....	250 00
Rt. Rev. William S. McVickar, D.D., for hospital at Anking, for school for training of nurses.....	100 00
James A. Pirce, Sp. for Mann Memorial Hall, Shanghai.....	5 00
MISCELLANEOUS—Wo. Aux., "Harriet Ives" scholarship, St. Hilda's School, Wuchang, Hankow, \$40; "Harriet Ives" scholarship, Cuttington Collegiate School, Cuttington, Africa, \$40.....	80 00
Babies' Branch, Gen.....	25 00

South Carolina

Ap. \$276.87; Sp. \$27.09

AIKEN— <i>St. Thaddeus's</i> : Gen.....	32 87
CAMDEN— <i>Grace</i> : Wo. Aux., Gen.....	10 00
CHARLESTON — <i>Grace</i> : Wo. Aux., "Nanna Shand Wilson" Day-school, Hankow, \$10; Mary Pinckney Fund, Wo. Aux., Bible-woman, Tokyo, \$3.....	13 00
St. John's: \$20, Wo. Aux., \$9, Gen.....	29 00
St. Luke's: Wo. Aux., Gen., \$6.10; Sp. for Miss Carter, Alaska, \$7.09.....	13 19
St. Michael's: Gen.....	62 50
COLUMBIA — <i>Trinity Church</i> : Mary Pinckney Fund, Junior Aux., Bible-woman, Tokyo.....	1 00
Mrs. Bessie F. Gee, Frn.....	23 00
EDISTO— <i>Trinity Church</i> : Wo. Aux., Gen.	11 00
FLORENCE— <i>St. John's</i> : Wo. Aux., "N. S. Wilson," Day-school, Hankow, \$1; Sp. for "Bishop Howe" cot, St.	

Mary's Orphanage, Shanghai, \$5; Mary Pinckney Fund, Wo. Aux., Bible-woman, Tokyo, \$1.....	7 00
FORT MORTE— <i>St. Matthew's</i> : Gen.....	5 00
KINGSTREE— <i>St. Alban's Mission</i> : Gen.....	2 50
ORANGEBURG — <i>Church of the Redeemer</i> : Gen.	20 00
ROCK HILL— <i>Church of Our Saviour</i> : Gen., \$3.75; Wo. Aux., "N. S. Wilson" Day-school, Hankow, \$2; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5.....	10 75
SPARTANBURG— <i>Advent</i> : Wo. Aux., Gen.	40 00
SUMMERVILLE— <i>St. Paul's</i> : Junior Aux., Sp. for Sagada Mission, Philippine Islands.....	5 00
SUMTER— <i>Holy Comforter</i> : Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.....	5 00
UNION— <i>Nativity</i> : Gen.	7 30
MISCELLANEOUS—Babies' Branch, Gen.....	5 85

Southern Ohio

Ap. \$460.14; Sp. \$1,153.60

CHILLICOTHE— <i>St. Paul's</i> : Wo. Aux., Sp. for Fort McKavett, West Texas.....	10 00
Mrs. H. N. Towne, Gen.....	4 00
CINCINNATI— <i>Advent</i> (Walnut Hills): Girls' Friendly Society, Sp. for Scholarship, Girls' School, Bontoc, Philippine Islands.....	50 00
St. Paul's Cathedral: Dom., \$169.37; S. S., Gen., \$7.75.....	177 12
Edward Colston, Sp. for Church Extension Fund, Porto Rico.....	25 00
COLUMBUS— <i>Trinity Church</i> : Sp. for Mann Memorial Hall, Shanghai.....	10 00
DELAWARE— <i>St. Peter's S. S.</i> : Gen.....	3 02
GLENDALE— <i>Christ Church</i> : "In Memory of Stephen and William Procter Benedict," Sp. for the erection of a hostel for young men at Fukin, Kyoto, in connection with the work being done by the Rev. C. S. Reifsnider.....	1,000 00
HILLSBORO — <i>St. Mary's</i> : Wo. Aux., Sp. for Fort McKavett, West Texas.....	2 00
LONDON— <i>Trinity Church</i> : Gen.....	8 00
NEWARK—Sarah Buckingham, Sp. for Manila Cathedral site, Philippine Islands.....	1 00
SPRINGFIELD— <i>Christ Church S. S.*</i> : Gen.	38 00
ZANESVILLE— <i>St. James's</i> : "Faith," Harry and Louise Memorial" scholarship, St. Mary's School, South Dakota.....	30 00
MISCELLANEOUS—Branch Wo. Aux., Work among Colored People.....	100 00
Junior Aux., "Susan Randolph Lee" scholarship, St. Agnes's School, Kyoto, \$50; "Southern Ohio Junior Auxiliary" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; St. Paul's College, Tokyo, \$25.....	100 00
Girls' Friendly Society, Sp. for Scholarship, Girls' School, Bontoc, Philippine Islands.....	55 60

Southern Virginia

Ap. \$558.59; Sp. \$180.16

AUGUSTA Co. (Staunton) — Virginia Female Institute Missionary Society, Sp. for Mr. Osuga's Orphanage, Tokyo.....	20 00
Trinity Church (Staunton): Dom. and Frn.	78 43
CAMPBELL Co. (Lynchburg) — St. Paul's: Gen.	5 00

(Lynchburg)—Miss Easley, Sp. for St. Paul's College, Tokyo	10 00
Trinity Church (Moore Parish): Gen.	2 00
DINWIDDIE Co. (Petersburg) — St. Paul's: Gen.	171 08
ELIZABETH CITY Co. (Fort Monroe)—The Centurion S. S.: Gen.	5 00
St. Johns (Hampton): Gen.	30 92
HALIFAX Co. (Clarkton) — St. Thomas's: Gen.	3 00
St. John's (Houston): Gen.	20 00
ISLE OF WIGHT Co. (Smithfield)—Christ Church: Wo. Aux., Sp. for Mr. Osuga's Orphanage, Tokyo.	20 00
JAMES CITY Co. (Williamsburg)—Bruton Church: Gen.	25 09
MONTGOMERY Co. (Christiansburg)—Mrs. W. D. Stuart and Mrs. P. W. Reynolds, Sp. for "Elizabeth McClanahan Memorial" scholarship, Holy Trinity Orphanage, Tokyo.	30 00
NANSEMOND Co. (Suffolk)—St. Paul's: Gen.	60 00
NORFOLK Co. (Norfolk) — Christ Church: "A Member," Wo. Aux., Sp. for "Taylor Holliday Hubbard" scholarship, Holy Trinity Orphanage, Tokyo.	30 00
St. Luke's (Norfolk): Wo. Aux., Sp. for Anking Fund, Hankow, \$9.50; S. S., Sp. for Mann Memorial Hall, Shanghai, \$10	19 50
St. Paul's (Norfolk): Gen.	74 52
PITTSYLVANIA Co. (Danville)—Epiphany: Dom., \$30.73; S. S., Sp. for Mann Memorial Hall, Shanghai, \$7.05	37 78
ROANOKE Co. (Roanoke) — Christ Church: Gen.	12 35
St. Paul's (Salem): Dom.	40 47
WASHINGTON Co. (Abingdon) — St. Thomas's: Sp. for earthquake sufferers, Italy	43 61

Springfield

Ap. \$28.77

ALBION—St. John's: Gen.	4 15
DANVILLE—Holy Trinity: Dom.	10 50
DECATUR—St. John's S. S.: Gen.	1 62
GLEN CARBON—Gen.	40
GRANITE CITY — St. Bartholomew's: Gen.	5 00
MATTOON—Trinity Church: Gen.	1 10
METROPOLIS—St. Alban's: Gen.	1 80
MOUND CITY—St. Peter's: Gen.	3 20
MISCELLANEOUS—Rev. J. C. White, Gen.	1 00

Tennessee

Ap. \$28.50; Sp. \$3.00

MEMPHIS—Calvary: Wo. Aux., Gen.	20 00
MONTAGLE—Fairmount School, Junior Aux., Bible-woman, Japan.	5 00
NASHVILLE—Advent: Wo. Aux., Gen., \$3; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, 50 cents; Mrs. H. Bean Smith, \$1; Mrs. W. G. Simmons, \$1; Mrs. C. R. Cockle, \$1; Sp. for Archdeacon Wentworth's work, Lexington.	6 50

Texas

Ap. \$339.47; Specific Deposit, \$1,000.00

AUSTIN—All Saints': Gen.	14 65
BRENNHAM—Mrs. Sarah D. Dwyer, \$40 to be used each year for the "Dudley Tyng" scholarship, St. John's University, Shanghai, China, and \$60 for the "Richard Newton" scholarship, St. Elizabeth's School,	

South Dakota, until this amount is exhausted	1,000 00
CALVERT—Epiphany: Gen.	5 55
DICKINSON—Wo. Aux., Gen.	75
EAGLE LAKE—Christ Church S. S.: Gen.	4 22
GALVESTON—Grace: Colored, \$9.80; Dom., \$25; Frn., \$25; Gen., \$10.55	70 35
Trinity Church: Wo. Aux., "Gertrude Aves" scholarship, Hooker Memorial School, Mexico City.	20 00
HOUSTON—Christ Church: Gen.	135 40
MARLIN—St. John's: Frn.	18 05
TEMPLE—Christ Church: Gen.	5 00
MISCELLANEOUS—Junior Aux., "Bishop Kinsolving" scholarship, St. Mary's Hall, Shanghai, \$39.50; "Bishop Aves" scholarship, Hooker Memorial School, Mexico City, \$26.	65 50

Vermont

Ap. \$562.08; Sp. \$5.00

BENNINGTON—St. Peter's: Dom.	45 00
BRANDON—St. Thomas's: Gen.	35 00
BURLINGTON—St. Paul's: Dom., \$175; Frn., \$50	225 00
CHESTER—St. Luke's: Gen.	10 00
EAST BERKSHIRE—Calvary: Gen.	8 72
ENOSBURG—Christ Church: Gen.	1 25
ENOSBURG FALLS—St. Matthew's: Gen.	30 05
MANCHESTER CENTRE — Zion: Gen., \$5.02; E. L. Wyman, M.D., for Rev. W. C. Clapp's salary, Philippine Islands, \$20	25 02
MILTON—Trinity Church: Gen.	1 05
NORTH TROY—St. Augustine's: Gen.	3 00
NORWICH—St. Barnabas's: Gen.	1 00
RUTLAND — Trinity Church: "A Friend," Sp. for Bishop Root's All Saints' Catechetical School, Hankow	5 00
SPRINGFIELD—St. Mark's: Gen.	6 00
VERGENNES—St. Paul's: Gen.	25 25
MISCELLANEOUS—"A Friend," Gen.	100 00
Interest on Enrolment Fund, Gen.	45 74

Virginia

Ap. \$483.68; Sp. \$530.24

ALBEMARLE Co. (Charlottesville)—Christ Church: Sp. for sufferers from the Italian earthquake, \$105; Junior Aux., Sp. for Miss Bull, Kyoto, for support of Tama San, \$20	125 00
Emmanuel Church (Greenwood): Gen.	24 72
Special services at Greenwood school-house, for the hospital at Wuchang, Hankow	2 25
ALEXANDRIA Co. (Alexandria) — St. Paul's: Dom., \$5; Frn., \$5.	10 00
CULPEPPER Co. (Brandy Station)—Christ Church: \$3.25, Young People's Guild, \$10, Gen.	13 25
FAIRFAX Co. (Theological Seminary)—Immanuel Chapel: Gen.	50 00
Pohick and Olivet Churches (Accotink): Frn.	5 00
FREDERICK Co. (Winchester) — Lily Harrison Baker, Sp. for Archdeacon Stuck, Alaska, for funds for gasoline to run the Pelican.	2 00
Christ Church (Winchester): Frn., \$100; Gen., \$60; Sp. for Rev. E. J. Lee, Anking, Hankow, \$6.	166 00
GOOCHLAND Co. (Northam Parish)—St. Mary's: Gen.	10 00
GREENE Co. (Lydia)—St. James's: Gen.	7 00
HENRICO Co. (Richmond) — All Saints': Wo. Aux., Sp. for Miss Sybil Carter's work among Indians	10 00
Christ Church and St. John's S.S.'s: Gen.	6 12

<i>Epiphany</i> : Brotherhood of St. Paul, Gen., \$5; Sp. for Wusih Hospital, Shanghai, \$11.50	16 50
<i>Grace</i> : for St. James's Hospital, Anking, Hankow	60 00
<i>Church of the Holy Comforter</i> : Sp. for Italian earthquake sufferers....	3 35
<i>Holy Trinity Church</i> : Miss Rebecca D. Gordon, Sp. for Mann Memorial, Hall, Shanghai, \$2; Brotherhood of St. Paul, Sp. for St. Andrew's Dispensary, Wusih, Hankow, \$3.50; Sp. for Wusih Hospital, Shanghai, \$5; Epiphany Chapter, Gen., \$10.....	20 50
<i>Monumental Church</i> (Richmond): Mrs. Vaughn Lloyd, Wo. Aux., Sp. for Anking Fund, Hankow.....	5 00
<i>St. James's</i> (Richmond): Sp. for Rev. E. J. Lee, Anking, Hankow, \$112; "A Member," Sp. for St. Paul's College, Tokyo, \$50; Dr. John Upshur, \$25; Mrs. Upshur, \$1; Miss Lettice L. Woodward, \$25; Sp. for Anking Fund, Hankow....	213 00
<i>St. Luke's</i> (Richmond): Sp. for the Italian earthquake sufferers, \$1.73; S. S., Gen., \$2.01.....	3 74
(Richmond)—The Misses Stewart, Sp. for Anking Fund, Hankow.....	50 00
<i>KING WILLIAM CO.</i> (Aylett)— <i>St. David's</i> : Gen.	5 00
<i>LOUDOUN CO.</i> (Leesburg)—Colored S. S., Gen.	1 21
<i>MATTHEWS CO.</i> (Kingston Parish)— <i>Christ Church</i> : estate of Mrs. C. C. Murray, Frn.	5 00
<i>RICHMOND CO.</i> (Sharps)—Miss Lucy Barber, Sp. for Anking Fund, Hankow	5 00
<i>SPOTTSYLVANIA CO.</i> (Fredericksburg)— <i>St. George's S. S.</i> : toward support of a scholar, Boone School, Wuchang, Hankow	100 00
<i>WARREN CO.</i> (Front Royal)— <i>Calvary</i> : Junior Aux., Sp. for Bishop Rowe for Miss Wood's work at Fort Yukon	10 00
<i>WESTMORELAND CO.</i> (Washington Parish), Gen.	7 12
<i>MISCELLANEOUS</i> —Junior Aux., Sp. for Anking Fund, Hankow.....	77 16

Washington

Ap. \$721.52; *Sp.* \$2,113.07

<i>WASHINGTON</i> (D. C.) — <i>Ascension</i> : Gen., \$100, for the work under the Rev. Robert E. Browning, Shanghai, \$25	125 00
<i>Christ Church S. S.</i> (Georgetown): Sp. for student's equipment, Mann Memorial Hall, Shanghai.....	5 00
(D. C.)— <i>Epiphany Chapel S. S.</i> : Frn. <i>Grace S. S.</i> (Georgetown): Sp. for student's equipment, Mann Memorial Hall, Shanghai	4 52
(D. C.)— <i>Rock Creek Parish</i> : Gen., \$275; Sarah M. May, Dom., \$100; Frn., \$100	5 00
<i>St. George's</i> (Tenleytown): Gen.	475 00
<i>St. John's</i> (Georgetown): "M. M." Wo. Aux., "Sophia Hutchinson" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; "Rev. George Murdoch" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for "Beverly Murray" scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for "Burnett Memorial" scholarship, Layton, Utah, \$40; S. S., Sp. for student's equipment, Mann Memorial Hall, Shanghai, \$5.....	1 00
	155 00

(D. C.)— <i>St. Mark's</i> : Sp. for Deaconess Hart, Hankow, \$5; Sp. for Mrs. E. W. Chappell, Good Shepherd Mission, Asheville, \$5; S. S., Sp. for Mann Memorial Hall, Shanghai, \$18.07...	28 07
(D. C.)—"In Memoriam," Sp. to endow a bed in St. Luke's Hospital, Tokyo	2,000 00
"A Friend," for rent for Mission House of the Annunciation, San-turce, Porto Rico.....	10 00
"C. C. B.," Sp. for font in St. Gabriel's, Tipi Wakan, North Dakota..	5 00
"C. M.," for China.....	5 00
Miss Charlotte J. Dennis, Brazil...	3 00
(Georgetown)—Miss M. R. Ball, Gen.	2 00
S. B. Taylor, Gen.....	1 00
<i>CHARLES CO.</i> — <i>Trinity Parish</i> : Dom..	3 00
<i>MONTGOMERY CO.</i> — <i>Christ Church S.</i> (Rockville): For Christian education, China.....	2 00
<i>Silver Spring Parish</i> : Gen.....	5 00

Western Massachusetts

Ap. \$416.75; *Sp.* \$128.33

<i>ATHOL</i> — <i>St. John's</i> : Gen.....	12 00
<i>CHERRY VALLEY</i> — <i>St. Thomas's</i> : Gen..	6 00
<i>FITCHBURG</i> — <i>Christ Church</i> : Sp. for Rev. D. T. Huntington, for Beggar Boys' School, Ichang, Hankow, \$43.33; Sp. for Miss Heywood's work, Tokyo, \$20; Wo. Aux., Bible-woman, Hankow, \$5.....	68 33
<i>GREENFIELD</i> — <i>St. James's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$3.75; St. Augustine's School, Raleigh, North Carolina, \$3.75; Bible-woman, Hankow, \$4; Cathedral School, Havana, Cuba, \$3.....	14 50
<i>LENEX</i> — <i>Trinity Church</i> : Mrs. Bradford, Dom. and Frn.....	100 00
<i>MILFORD</i> — <i>Trinity Church</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$1; Japanese Bible-woman, Honolulu, \$1; Fort Yukon Supply Fund, Alaska, \$1; Cathedral School, Havana, Cuba, \$1.....	4 00
<i>NORTH ADAMS</i> — <i>St. John's</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$10; St. Paul's School, Lawrenceville, Southern Virginia, \$10; Bible-woman, Hankow, \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Mrs. Hughson's work among mountain whites, Asheville, \$5.....	35 00
<i>NORTH BROOKFIELD</i> — <i>Christ Memorial</i> : Wo. Aux., Bible-woman, Hankow, \$2.25; Fort Yukon Supply Fund, Alaska, \$2; Japanese Bible-woman, Honolulu, \$2.....	6 25
<i>PITTSFIELD</i> — <i>St. Stephen's</i> : "A Member," Gen., \$5; Wo. Aux., salary of Miss Buil, Kyoto, \$25; Japanese Bible-woman, Honolulu, \$5; Fort Yukon Supply Fund, Alaska, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; St. Augustine's School, Raleigh, North Carolina, \$2.50; Bible-woman, Hankow, \$3; Cathedral School, Havana, Cuba, \$2	50 00
<i>ROCKDALE</i> — <i>Christ Church</i> : (Apportionment, 1907-08) Gen.....	11 00
<i>SPRINGFIELD</i> — <i>Christ Church</i> : Wo. Aux., Fort Yukon Supply Fund, Alaska	30 00
<i>WARE</i> — <i>Trinity Church</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; St. Augustine's School, Raleigh, North Carolina, \$2.50; Bible-woman, Hankow, \$3;	

Cathedral School, Havana, Cuba, \$2	10 00
Mrs. Gara D. Chase, Sp. for Mann Memorial Hall, Shanghai	50 00
WILLIAMSTOWN— <i>St. John's</i> : Wo. Aux., Japanese Bible-woman, Honolulu	5 00
WORCESTER— <i>All Saints</i> : Wo. Aux., Bible-woman, Hankow, \$50; "Eliza A. Vinton" scholarship, \$25; "Hannah K. Tiffany" scholarship, \$25; both in Girls' Training Institute, St. Paul's River, West Africa; Cathedral School, Havana, Cuba, \$20; Sp. for Foreign Life Insurance Fund, \$5	125 00
<i>St. Mark's</i> : Wo. Aux., Fort Yukon Supply Fund, Alaska, \$6; St. Paul's School, Lawrenceville, Southern Virginia, \$3; St. Augustine's School, Raleigh, North Carolina, \$3; Bible-woman, Hankow, \$4; Cathedral School, Havana, Cuba, \$2	18 00

Western Michigan

Ap. \$69.48

GRAND RAPIDS— <i>Grace</i> : Gen., \$21.18; Wo. Aux., Branch B, for salary of Rev. P. Rudtaro, Ohashi, Kyoto, \$18	39 18
IONIA— <i>St. John's</i> : Frn.	23 20
MT. PLEASANT— <i>St. John's</i> : Dom., \$2.75; Frn., \$4.35	7 10

Western New York

Ap. \$1,278.55; Sp. \$91.00

BUFFALO— <i>Ascension</i> : Dom., \$64.08; Frn., \$42.51	106 59
<i>St. Andrew's</i> : Dom., \$3.05; Gen., \$25.70; S. S., Gen., \$1.90; Rev. M. Lloyd Woolsey, for the Sagada Mission, Philippine Islands, \$5	35 65
<i>St. Mark's</i> : Sp. for Mann Memorial Hall, Shanghai	3 75
<i>St. Paul's</i> : "Two Mite-chests," Dom., G. H. R. Richmond, Dom.	40 00
CANASERAGA— <i>Trinity Church</i> : Frn.	2 00
CORNING— <i>Christ Church</i> : Frn.	7 00
EAST RANDOLPH— <i>St. Paul's</i> : Frn.	22 04
FREDONIA— <i>Trinity Church</i> : Missionary Society, Sp. for Bishop Brown's Building Fund	1 37
GENEVA— <i>Trinity Church</i> : Dom.	1 00
HONEOYE FALLS— <i>St. John's</i> : Dom., \$2.67; Frn., \$4.10	218 20
HORNELL— <i>Christ Church</i> : Frn., \$25; Gen., \$25; for the District of Salina, \$25; for Indian Mission, \$25; S. S., Sp. for Mann Memorial Hall, Shanghai, \$10	6 77
JAMESTOWN— <i>St. Luke's</i> : Frn., \$10.60; Gen., \$5	110 00
MEDINA— <i>St. John's</i> : Frn.	15 60
MIDDLEPORT— <i>Trinity Church</i> : Dom., \$7.46; S. S., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$1.25	7 50
NEWARK— <i>St. Mark's</i> : S. S.: Gen.	8 71
NIAGARA FALLS— <i>Epiphany</i> : Dom.	2 35
PALMYRA—"A Friend," Gen.	3 00
PHELPS— <i>St. John's</i> : S. S.: Gen.	5 00
PITTSFORD— <i>Christ Church</i> : Gen.	40 00
RANDOLPH— <i>Grace</i> : Frn.	3 00
ROCHESTER— <i>Ascension</i> : Dom.	2 97
<i>Christ Church</i> : S. S.: Sp. for Mann Memorial Hall, Shanghai	4 40
<i>Epiphany</i> : Frn.	5 00
<i>St. Luke's</i> : Frn., \$29.77; "Elizabeth," Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$10; Wo. Aux., Frn., \$60.75; Girls' Friendly Society, Sp. for Rev. Frederick D. Lobdell, Rutherfordton, Asheville, \$10	20 16
<i>St. Paul's</i> : Dom., \$357.06; Frn., \$1.	110 52
	358 06

<i>St. Thomas's</i> : Gen.	5 70
<i>Trinity Church</i> : Dom.	16 35
SALAMANCA— <i>St. Mary's</i> : Frn.	2 26
WATRINS— <i>St. James's</i> : Dom.	4 60
MISCELLANEOUS — Wo. Aux., Philippines, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25; Windsor Memorial School, Wushih, Shanghai, \$25; Sp. for Bishop Graves's life insurance, Shanghai, \$25; Training-school for Bible-women, Shanghai, \$20; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow, \$25; "Helen Halsey" Memorial, for Cape Mount, West Africa, \$30; Sp. for Miss Taylor, Nevada, \$25	200 00

West Texas

Ap. \$43.19; Sp. \$11.00

BOERNE— <i>St. Helena's</i> : Sp. for enlarging St. Paul's College, Tokyo	5 00
CORPUS CHRISTI— <i>Church of the Good Shepherd</i> : Gen.	8 70
EDNA— <i>Trinity Church</i> : Gen.	6 65
LAREDO— <i>Christ Church</i> : S. S.: Gen.	2 17
KERRVILLE—E. Galbraith, Sp. for St. Agnes's Hospital, Raleigh, North Carolina	6 00
PORT LAVACA— <i>Grace</i> : Gen.	4 17
ROCKPORT— <i>St. Peter's</i> : Gen.	5 00
VICTORIA— <i>Trinity Church</i> : Gen. (of which Wo. Aux., \$10)	16 50

West Virginia

Ap. \$217.57; Sp. \$51.00

CHARLES TOWN— <i>St. Philip's</i> : Dom., \$4; Frn., \$4	8 00
Zion: Gen.	21 66
Mexican Auxiliary, for "Charles E. Ambler" scholarship, Mexico	15 00
EAKLE—School-house, Frn.	1 30
GRAPE ISLAND—Mrs. R. H. Browse, Gen.	20 00
HANSFORD—Wo. Aux., Sp. for Miss Barber, Anking, Hankow	5 00
HINTON— <i>Ascension</i> : Gen.	25 00
KANAWHA—Gen.	12 00
MIDDLE RUN— <i>St. Paul's Chapel</i> : Gen.	95
NEW MARTINSVILLE— <i>St. Ann's</i> : Frn., \$6.32; Gen., \$2.30	8 62
PARKERSBURG— <i>Church of the Good Shepherd</i> : Frn., \$15; Brazil (of which S. S., \$5.66), \$8.33; Cuba (of which S. S., \$5.67), \$8.33; Porto Rico (of which S. S., \$5.67), \$8.34; Honolulu, \$1.66; Philippines, \$1.67; Alaska, \$1.67; Gen., \$20; S. S., Mexico, \$5; Sp. for Mann Memorial Hall, Shanghai, \$10; Sp. for Ketchikan, Alaska, \$3; Junior Aux., for "West Virginia Junior" scholarship, St. John's School, Cape Mount, West Africa, \$2; Sp. for Miss Barber's work, Hankow, \$1	86 00
<i>Trinity Church</i> : Gen.	15 59
ST. ALBANS—Edith M. Mohler, Sp. for Rev. Mr. Matthews, Cape Mount, Africa	10 00
SHEPHERDSTOWN—Mrs. Clara C. G. Borden, \$10, D. W. Borden, M.D., \$10, Sp. for Rev. E. J. Lee, Anking, Hankow, for support of scholarship of young "Job"; Gen., 50 cents	20 50
SPRUCE RUN— <i>Spruce Chapel</i> : Gen.	3 25
UNION— <i>All Saints</i> : Dom., \$2.56; Frn., \$1.83; Gen., 91 cents	5 30
WESTON— <i>St. Paul's</i> : Gen.	6 40
WHEELING— <i>St. Matthew's</i> : Junior Aux., "West Virginia Junior" scholarship, St. John's School, Cape Mount, West Africa, \$2; Sp. for Miss Barber's work, Hankow, \$2	4 00

*Missionary Districts***Alaska**

Ap. \$18.00

ANVIK—Christ Church: Dom.	6 00
SEAGWAY—St. Saviour's S. S.: Gen.	12 00

Arizona

Ap. \$20.80

BISBEE—St. John's: Gen.	12 60
PHOENIX—Trinity Church: Gen.	8 20

Asheville

Ap. \$33.50; Sp. \$123.17

BALSAM—Holy Communion: Sp. for Italian earthquake sufferers.	5 07
BREYARD—St. Philip's: Dom.	8 50
HENDERSONVILLE—St. James's: Dom., \$10.90; Frn., \$4.40	15 30
LENOIR—St. James's: Dom., 66 cents; Frn., 66 cents; Gen., 68 cents.	2 00
MICADALE—St. Mary's: Sp. for Italian earthquake sufferers	6 00
MORGANTON—St. George's: Dom., 66 cents; Frn., 66 cents; Gen., 68 cents	2 00
St. Michael's: Dom., 66 cents; Frn., 66 cents; General, 68 cents.	2 00
RUTHERFORDTON — Mrs. Susan F. Wheeler, Sp. for Bishop Whipple Memorial in Cathedral, Havana, Cuba	50 00
SHELBY—Church of the Redeemer: Frn.	2 00
ST. JUDE—St. John the Baptist: Frn.	1 20
YADKIN VALLEY — Chapel of Rest: Dom., \$16; Frn., \$16; Gen., \$18.	50 00
MISCELLANEOUS—Wo. Aux., Sp. for work of Bishop Griswold, Salina.	62 10

Eastern Oregon

Ap. \$2.53

PENDLETON—Church of the Redeemer S. S.: Gen.	2 53
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Kearney

Ap. \$61.33

ARAPAHOE—St. Paul's S. S.: Gen.	80
BLUE HILL—Gen.	1 00
CHADRON—Grace (of which S. S., \$2): Gen.	12 50
CRAWFORD—St. Monica's: Gen.	6 25
HOLDREGE — St. Elizabeth's S. S.: Gen.	20
HOLLY—Gen.	1 00
LOUP CITY—Gen.	1 50
NORTH PLATTE—Church of Our Saviour: Wo. Aux., Gen.	18 08
ORD—St. John's: Gen.	2 00
RED CLOUD—Grace: Gen.	8 00
RIVERTON—Gen.	1 50
ST. PAUL — Church of the Holy Trinity: Gen.	5 75
WOOD RIVER—St. James's: Gen.	2 75

Nevada

Ap. \$23.60

CLOVE VALLEY—St. Luke's: Gen.	12 60
ELY—St. Bartholomew's S. S.: Gen.	4 00
VIRGINIA CITY—St. Paul's S. S.: Gen.	7 00

North Dakota

Ap. \$67.87; Sp. \$3.49

FARGO—Gethsemane Cathedral: Gen., \$67.87; S.S., Sp. for Mann Memorial Hall, St. John's University, Shanghai, \$3.49	71 36
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Oklahoma

Ap. \$9.20

GUTHRIE—Trinity Church: Gen.	4 50
HARTSHORNE—Trinity Church: Gen.	4 70

Olympia

Ap. \$55.46

ORILLIA—St. Andrew's: Gen.	5 46
SEATTLE—St. Paul's, St. John's, St. Mark's and Trinity: Wo. Aux., "Seattle" scholarship, St. Mary's Hall, Shanghai	50 00

Salina

Ap. \$11.50

MINNEAPOLIS—St. Peter's: Gen.	11 50
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South Dakota

Ap. \$112.47

SISSETON AGENCY—St. Mary's: Frn.	2 25
St. John Baptist's, \$10.45, Wo. Aux., \$15, Frn.	25 45
St. James's: Frn.	9 85
STANDING ROCK MISSION—St. Elizabeth's S. S.: Bishop Hare's salary, South Dakota, \$5; Rev. P. J. Deloria's salary, South Dakota, \$5; Gen., \$5; Native Clergy Fund, South Dakota, \$6.62.	21 62
YANKTON MISSION—Holy Fellowship: Dom.	7 75
BELLE FOURCHE—St. James's: Gen.	5 00
DEADWOOD—St. John's: Gen.	23 50
HURON—Grace S. S.: Gen.	2 05
RAPID CITY—Emmanuel Church: Gen.	15 00

Southern Florida

Ap. \$41.84; Sp. \$5.50

ORMOND BEACH—Mrs. Junius T. Smith, Sp. for Church Extension Fund, Porto Rico	5 00
MISCELLANEOUS—Babies' Branch, Dom., \$20.92; Frn., \$20.92; Sp. Dom. Font, 50 cents.	42 34

Utah

Ap. \$172.86

LOGAN — St. John's: Apportionment, 1907-08, \$13.38, S. S., \$1, Gen.	14 38
OGDEN—Church of the Good Shepherd: Apportionment, 1907-08, \$13.25, S. S., \$3, Gen.	16 25
PARK CITY—St. Luke's: Gen.	1 66
PROVO — Epiphany: Apportionment, 1907-08, Gen.	3 60
SALT LAKE CITY—St. Mark's (of which Apportionment, 1907-08, \$20), Gen.	94 80
St. Paul's: Gen.	31 15
SPRINGVILLE—St. James's: Apportionment, 1907-08, Gen.	71
THEODORA—Gen.	1 25
VERNAL—St. Paul's: Apportionment, 1907-08, Gen.	3 65
WHITEROCKS—St. Elizabeth's: Apportionment, 1907-08, Gen.	5 41

Western Colorado

Ap. \$1.27

GRAND JUNCTION—St. Matthew's S. S.: Gen.	1 27
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Wyoming

Sp. \$10.00

ATLANTIC CITY—Andrew M. Adger, Sp. for Rev. Mr. Ancell's work, Yangchow, Shanghai	10 00
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Foreign Missionary Districts

Ap. \$209.85; Sp. \$21.00	
AFRICA—"A Friend," Wo. Aux., salary of Miss Ida N. Porter, Shanghai	112 50
BRAZIL, RIO GRANDE DO SUL— <i>The Saviour S. S.</i> : work in St. Paul's College, Tokyo	51 37
ENGLAND—Miss M. E. Hamilton, Alaska	14 00
HANKOW—Africa	1 98
ITALY, ROME—Rev. and Mrs. Harry W. de Nancrede, Dom., \$30; Sp. for Rev. Mr. Clapp's work, Bontoc, Philippine Islands, \$20	50 00
N. P., NASSAU—Dr. Holly's children, Sp. for earthquake sufferers, Italy..	1 00

Miscellaneous

Ap. \$15,638.21; Sp. \$1,050.28	
Interest—Domestic, \$3,883.70; Frn., \$3,131.10; Gen., \$5,591.01; Sp., \$1,040.28	13,646 09
United Offering, Wo. Aux., Dom., \$1,500; Frn., \$1,500	3,000 00

Mite-chest No. 29,405, Dom., \$7.20; Family Missionary Box No. 5,276, Frn., \$10.60	17 80
"K. C. B.," Gen.	14 60
"A Friend," Sp. for medical work, Anvik, Alaska	10 00

Legacies

CONN., BROOKLYN—Estate of Harriett White, to the Society	500 00
MICH., DETROIT—Estate of John Minor, Dom., \$750; Frn., \$375	1,125 00
PENN., PHILADELPHIA—Estate of Mrs. Frances O. Winnemore, to be equally divided among the bishops in charge of the missionary districts in the U. S. A. under the patronage of said Society, to be used by them in missionary work	60 00
W. MASS., GREENFIELD—Estate of Miss Julia D. White, to the Society	4,275 00
Receipts for the month	\$104,478 59
Amount previously acknowledged	314,696 41
Total since Sept. 1st, 1908	419,175 00

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during January	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board	\$72,638 32	\$111,877 01	\$184,516
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	25,880 27	89,560 17	115,440 44
3. Legacies for investment	60 00	59,659 20	59,719 20
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	5,900 00	53,599 13	59,499
Total	\$104,478 59	\$314,696 41	\$419,175 00

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1908, to February 1st, 1909, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To Feb. 1, 1909	To Feb. 1, 1908	Increase	Decrease
1. From congregations	\$77,201 95	\$80,514 32	\$	\$3,312 37
2. From individuals	31,980 35	24,279 66	7,700 69	
3. From Sunday-schools	4,576 30	3,701 63	874 67	
4. From Woman's Auxillary	22,015 66	17,050 66	4,965 00	
5. Woman's Auxillary United Offering	15,000 00	15,000 00		
6. From interest	31,482 42	28,692 49	2,789 93	
7. Miscellaneous items	2,259 55	1,104 03	1,155 52	
Totals	\$184,516 23	\$170,342 79	\$14,173 44	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1908, TO AUGUST 31st, 1909

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$1,100,604 78
2. To replace Reserve Funds temporarily used for the current work	48,517 50
Total	\$1,149,122 28
Total receipts to date applicable on appropriations	184,516 23
Amount needed before August 31st, 1909	\$964,606 00